

# **AHSAN AL-QASAS**

**Commentary Of Surah Yusuf**  
(The 12th Chapter Of The Glorious Qur'an)

**Sheikh  
Abdur Raheem**



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## Preface

By Hadhrat Aqdas, Sheikhul Mashaikh, Tutor of all, Founder of Madaaris,  
Lecturer of Sahih Al Bukhari, Hadhrat Maulana Abu Sulaiman Yusuf Ibn  
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Translation by Sheikh Mahmood Chandia



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## PREFACE

*In the name of Allah the most compassionate the most merciful*

The dearest Moulana Abdur Raheem Sahib, lecturer in Hadith in Darul Uloom, Bury, (*may Allah protect him*), requested me to provide a preface for his current work, an exegesis of Surah Yusuf. This surah comprises multiple disciplines of study, such as astronomy, geography, mineralogy, sociology, etc.

The sciences of the noble Quran are a limitless ocean and a manifestation of the quranic verse:

Say: If the ocean were ink (to write out) the words of my Lord, then surely, the ocean would dry up before the words of my Lord finished, even if We brought another similar ocean for its aid. (Q. 18: 109)

At the beginning of the surah the following introductory information is contained. The words *al-kitab al-mubin* ('the Manifest Book'), provide the name of the Book. The words *inna anzalnahu* ('indeed We have revealed it') reveal the source of the Book. The words *quran 'arabiya* ('Arabic Quran') introduce the Book. The words, *ahsan al-qasas* ('the most beautiful of stories') indicate a specific chapter title. Likewise the quranic words *la taqsus ru'yaka* ('do not relate your dream') supported by the hadith 'do not relate a vision except to a boon companion or intelligent person purport etiquettes of the science of dreams and their interpretation. The words *fayakidu laka kayda* ('otherwise they will concoct a plot against you') substantiate the presence of men of esoteric knowledge unto whom information is disclosed and future eventualities become unveiled and that the articulation of such knowledge should not be held as improper. The words *wa kadhalika yajtabika rabbuka* ('and your Lord will choose you') indicate the science of disclosures and character judgement. Effectively, each word seems to unfold a body of knowledge that the reader of this work would become acquainted with.

I supplicate to Allah that may He establish this work as a source of benefit for



the author, its readers and all who assist in the printing and publication of it.

This surah, as I have previously stated, contains information about situations that both the people of distinction and the masses confront in their worldly lives. It exposes the hidden jealousy of Prophet Yusuf's brothers towards him and his subsequent separation from his father, Prophet Ya'qub (peace be upon him) who virtually lost his eye sight due to a lifetimes longing for and remembrance of his beloved son. This raises the question: what impact did this separation have on the mother? Likewise how did the late Hadrat Moulana Islamul Haqq Sahib (ex-Shaykh ul-Hadith of Darul Uloom, Bury) and his wife, who were also separated from their son during his infancy whilst residents amongst a Hindu community in India, live out the remaining thirty five years of their lives? The Prophet Ya'qub (peace be upon him) however was eventually repatriated with his son during the latter part of his life whilst the latter was the Governor of Egypt. He, at this point, was also informed of the lengthy sequel of events, which characterised his son's life. This includes the period of his son's infancy, enslavement and of course the extent to which Zulekha and other Egyptian women were infatuated with him. All of which is recorded in great detail in the Quran.

This infamous infatuation has produced numerous narratives in various mediums.

My name is also Yusuf and approximately 25 years ago I had occasion to stay in Egypt for a short while. A few months ago, I related to Moulvi Irshad, the Imam of Howard Street Mosque, Bradford an anecdote of an Egyptian Zulekha prior to his departure to Egypt for marital purposes. The anecdote is as follows:

When I was just over twenty-five years of age, I resided in Egypt for a short while. I lived in a flat that was situated on top of a meat shop on Majlis al-Sha'b Street in Cairo. This was between the Laghirigli and the vegetable market. I attended a local Mosque, which was located slightly off the main road on a side street, for the five daily prayers. At the mosque I became acquainted with three people who would accompany me during their spare time. The three were: Muhammad Yusuf al-Zafzaf an extremely courteous person, Midhat a tall and slim individual and Mustafa an exceptional football player. On one

occasion I arranged their collective names in a verse of poetry and recited it in their presence. They were all exceedingly charmed by the verse and commented that it resembled Al-Hariri's *Maqamat*. The verse was:

مَدَحْتُ مُحَمَّدًا الْمُصْطَفَى

I eulogised (*madh*) Muhammad the chosen one (*al-Mustafa*)

All three regularly visited me at my flat after the Asr prayer and occasionally I would call upon them at their residence.

On one instance, Muhammad invited me to his house for a meal after Isha. I noticed on arrival that extra special attention had been paid to prepare the meal. We indulged in conversation in the presence of his parents and other members of his family in the courtyard of his house. At one point, Muhammad and Midhat took me to a room inside the house where Muhammad's sister, Zulekha, was also present. After a short conversation, Midhat, pointing towards Zulekha and acting in the capacity of her agent, informed me 'I marry her to you'. In a moment of urgency, failing to gather the fortitude within me to make an absolute decision on a matter of paramount importance, I found myself unable to deliver a positive response and considering rejection of the proposal impolite, I remained silent but smiling. On the one hand, both Muhammad and Midhat articulated their anxiety and on the other Zulekha despite the open doors attempted to convince me هَيِّتْ لَكَ 'oh come on' by her despairing eyes, despondent appearance and the lines of her forehead and she was in fact a personification of the verse وَلَقَدْ هَمَّتْ بِهِ 'and indeed she did desire him'. But despite my vibrant youth and all impediments of protocol and religion being non-existent, and without witnessing any clear proof (as contained within the surah) the quranic verse وَهَمَّ بِهَا 'and he desired her' did not manifest. I did periodically regret this.

My Shaykh, Hadrat Shaykh ul-Hadith Moulana Muhammad Zakariyya (may Allah have mercy upon him) would remark that a hadith instructs us to abstain from wilful want of others possessions and not to reject an offering made without an expression of interest otherwise that offering could remain elusive even upon request.



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I experienced a similar scenario. Zulekha and her family extended a marriage proposal with the utmost reverence, courtesy and according to the Islamic guidelines, but I did not oblige.

As a consequence of leaving Zulekha heartbroken, when I intended to re-marry at the age of fifty, twenty five years after the above incident, I continued to hear the echo of her broken heart in the presence of Muhammad and Midhat with two streams of tears flowing freely from her eyes. I would also find myself uttering with distress: يَا حَسْرَتَنَا عَلَى مَا فَرَّطْنَا فِيهَا 'Oh my loss due to forsaking her' and supplicating in favour of Zulekha, Muhammad and Midhat. On occasion this would be supplemented with the petition of Prophet Yaqub (peace be upon him) وَ اللَّهُ الْمُسْتَعَاذُ عَلَى مَا تَصِفُونَ (Q. 12:18). Eventually my atonement and continuous supplications overwhelmed the bitterness of Zulekha's broken heart and my heart's aspirations were fulfilled.

At present, the invocation of Prophet Yusuf (peace be upon him) remains on my tongue:

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ السَّمٰوٰتِ وَالْأَرْضِ  
أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ

'My Lord! Indeed You have bestowed on me sovereignty and taught me the interpretation of dreams. Oh Creator of the heavens and the earth, You are my Protector in this world and the Hereafter.' (Q. 12:101). But it fails to continue with the words تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ 'Grant me death as one submitting to Your Will and let me be from amongst the righteous due to the infancy of my children, Muhammad and Sulayman.

My ardent aspiration remains that may Muhammad and Sulayman develop into complete personification of Prophet Yusuf, Prophet Yaqub and their successor Prophet Muhammad (peace be upon them all) and I, in my final moment, utter with ultimate contentment 'Grant me [Oh Lord!] death as one submitting to Your Will and let me be from amongst the righteous.'

(Hadrat Moulana) Yusuf Motala (Sahib)

## Foreword

By Sister Aatika Bora



## **Foreword**

Surah Yusuf is a tale of many contradistinctions of love and longing and patient forbearance in the face of loss. It provides a compelling account of the Divine reward for patient endurance. This Tafseer is a powerful antidote to the modern values of instant gratification that Western Muslims in particular, aspire towards.

The lesson of Surah Yusuf is inspiring. The excellence of Prophet Yusuf's ﷺ character shows that lasting contentment comes through obedience to Allah. The trials that Prophet Yusuf ﷺ experienced, were born through his dignity and compassion.

Allah grant us the strength to fulfil our devotions by aspiring to the beauty of Prophet Yusuf ﷺ. May the love that he had for his family visit the reader and inspire him with the greater love for Allah and His Messenger ﷺ.

Allah bestow Maulana Abdur Raheem with renewed success in similar endeavours and reward him handsomely for enriching the reader with his knowledge.

Aatika Bora

27/4/02



## Foreword By The Author



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When my Sheikh, Hadhrat Maulana Yusuf Motala Sahib (May Allâh give him a long and prosperous life) initially requested me to write the Tafseer of Sûrah Yusuf for our monthly magazine, Subulas Salaam, I was taken aback in surprise and awe, for I considered myself neither qualified, nor worthy for the undertaking. However, since one's parents and teachers are constantly stressing the virtues of respecting the wishes of one's elders, I conceded to the request before me, and took upon to writing the Tafseer.

At the inception, the weight of the responsibility dawned upon me. Having to prepare for my lessons throughout the week, as a teacher of Sahih Muslim and Mishkat Shareef, I found time to be a major restraint during the weekdays. So I settled into a habit of writing the Tafseer on Sundays, after Fajr Salâh.

By the Grace of Allâh and with the duâs of my Sheikh, Allâh ﷻ began to lighten the task, and gradually the 'burden' of the responsibility gave way to the sweetness of research and writing. That is why one may notice that I was unable to write much commentary in the beginning of the Sûrah, however, in the latter parts I have tried to cover as many topics as possible.

If I was asked as to the reason why my Hadhrat chose the Tafseer of Sûrah Yusuf in particular, I would not know the answer. However, I may venture to say that Sûrah Yusuf has many aspects, especially lessons regarding patience (Sabr), and those regarding dreams and their interpretations. Nowadays, people pay very little attention to dreams. When a person's life is engrossed in sin, he is more apt to see a nightmare than a sweet dream. If someone watches television till the late hours of the night, then falls asleep and neglects his Fajr Salâh, how can he expect to see a meaningful dream? This is why people have a deep neglect of this science. And if someone does relate a true dream and the interpretation turns out to be correct then many people refuse to accept this and simply make fun of such people. As the saying goes: *الناس اعداء لما جهلوا* 'People show hostility towards that which they do not know.'



My Hadhrat's name is Yusuf. Like the Prophet Yusuf ﷺ, Allâh ﷻ has blessed him with the wisdom of dreams and their interpretations. Hadhrat very often sees dreams, which turn out to be as clear as the stroke of dawn.

Recently, just before his departure for South Africa to visit his aged mother, his wife- whilst carrying their youngest son in her arms- slipped down a flight of stairs. Both were injured with the child having to be taken in emergency for treatment. When I heard of the incident, I approached Hadhrat to console him. He smiled and related a dream he saw the night before. He said, "The dunya of dreams is *Ajeeb* (Amazing). Sometimes the Angel of dreams comes and warns us of something which is going to happen." Thereafter, he said, "I saw that the majlis of Hadhrat Sheikh rahmatullahi alaihi was taking place. Hadhrat beckoned me and I was going towards him. Maulana Munawwar Hussain Sahib (a great Khalifah of Hadhrat) met me on the way and started talking to me. I listened to him then I mentioned that Hadhrat was calling me so I had to go. He obliged and we parted. I turned around to see that he started climbing some stairs, and I stood there motionless while he climbed, for he was elderly and I felt he might need some assistance. After climbing a few stairs, he tumbled and fell from step to step into a hawz (pond for wudhu) that was at the end. I rushed towards him and pulled him out. I thought that he might have been fatally injured. However, he opened his eyes and said, 'I am alright'."

Once he (Hadhrat) saw that the sun was rising in such a manner that a cross was embedded in it. He felt very grieved and related the dream in a very distressed manner saying, "We had hoped for the rising of Islam, and yet I see this?" Then a few days later he said, "The dream has been constantly on my mind and I am realizing that the cross was more like a plus sign in maths. I feel that the sun should not be interpreted according to its spelling but according to the pronunciation, which would be 'son'. I have a feeling that Allâh ﷻ is about to bless me with a son and perhaps not just one but more owing to the plus sign." The dream came true. First Allâh ﷻ gifted him with Muhammad and then Sulaiman.

Once he said, "I saw Maulana Ahmadullah Sahib rahmatullahi alaihi, the former Sheikhul Hadith of Jamiah Hussainiyah. He came to my house at the Darul-

Uloom and I was welcoming him." The next day Maulana's grandson, Hafiz Uwais, was brought to the Darul-Uloom for admission. Hadhrat said, "This is the interpretation. Maulana came to intercede for his grandson's admission."

Hadhrat is also gifted with the ability to interpret dreams in a wonderful manner. Maulana Yusuf Mamoon Sahib related that he saw Hadhrat Maulana Islamul-Haq Sahib rahmatullahi alaihi in a dream after his death. He saw him in Nebo Street in a very pleasant mood wearing bright white clothes. He had a tasbeeh in his hand. Maulana Mamoon asked him. "Hadhrat! Haven't you died?" He replied. "No I am alive."

Upon hearing the dream, Hadhrat replied, "When a person sees someone after his death as though he is still alive this means that Allâh ﷻ has given him the rank of a shaheed (a Martyr)." Allâh ﷻ says, "They are alive" and Allâh gives this rank to whoever he wills.

The Hadith says that the dream of a true believer is one part of the forty-six parts of Nubuwwah. In another hadith the Prophet ﷺ said, "Nothing from Nubuwwat is left except for Mubashshiraat." The companions asked, "What are Mubashshiraat O Rasoolullah?" He replied, "A good dream which a Muslim sees or which someone else sees for him."

Hadhrat Yusuf ﷺ saw a dream, which turned out to be true. He interpreted the dream of the king as well as the dreams of the imprisoned ones. The Prophets used to have true dreams, so much so that Ibrahim ﷺ prepared to sacrifice his beloved son, Ismail ﷺ on seeing a dream for three consecutive nights. Our Prophet ﷺ used to relate his dreams and would interpret the dreams as seen by the Sahabah radhi Allahu anhum.

The Ulama of this Ummah have followed the Prophet ﷺ in every field and, consequently, they also see true dreams and give interpretations to them. Among the recent scholars are Hadhrat Maulana Rashid Ahmad Gangohi rahmatullahi alaihi, Hadhrat Maulana Qasim Nanotwi rahmatullahi alaihi.

Hadhrat Sheikhul Hadith Maulana Muhammad Zakariyyah rahmatullahi alaihi



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Hadhrat Sheikhul Hadith Maulana Muhammad Zakariyyah rahmatullahi alaihi



was also an expert in this field. He writes in one reply to a letter, "Your dream of killing snakes is a good dream, as it means 'killing' contemptible, vile habits. It would be a great gift of Allâh ﷻ if he killed-off my bad habits as well as those of yours and all my friends."

In another letter he writes: "Do not pay so much attention to dreams. If you see a pleasant dream thank Allâh. And if you see a disturbing dream then recite اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ then spit to your left. This is what we have been taught in Hadith. Dozens of people see dreams regarding the humble writer. However, I myself see very few dreams. I don't even mention to people that I saw this dream – your first dream that someone is preaching and the funeral of Rasulullah ﷺ is placed there; is quite clear. The Janazah of Rasulullah denotes the death of his Sunnahs. That Rasulullah is rubbing his hands over his face indicates his grief and distress over the situation of the Muslims. Your own grief in the dream shows your feelings over the state of Muslims, which you most often mention. May Allâh ﷻ revive our deen and may he give some sukoon (tranquility) to our Prophet ﷺ."

In another letter he writes: "To see oneself clean shaven in a dream depends upon the religious inclination of the person having the dream. If he is religious, then it is a glad tiding of forgiveness. 'The dwellers of Jannah will be hairless and beardless (Hadith).' However, if the person is irreligious then this is emulating the Kuffar. (i.e. the person may have a beard in reality but he might be copying the Kuffar in some other way). In your case the second interpretation cannot be taken into account, therefore, the first one is definite."

To summarise, dreams do have meanings. If a person sees a dream which he thinks could hold some meaning then he should enquire about its interpretation.

By the grace of Almighty Allâh, the Tafseer has been completed. I would categorically admit that this humble work does not do justice to what Allâh's words deserve. It would have been an impossibility for a sinful person like myself to write on the Paak and Pure words of The Almighty. If something good has been brought forth it is through the Grace of Allâh, and if mistakes have been made, then it is due to my inability – May Allâh forgive me.

But I am constantly reminded of my Hadhrat's urgings, for many a time the notion of not continuing had crossed my mind. But my Hadhrat's kind words of encouragement kept me going. May Allâh give him a long life, and may he keep his blessed shade over our heads for as long as we live. I remember reading the words of Mufti Mahmood Sahib in a letter to his Sheikh, Hadhrat Sheikhul Hadith rahmatullahi alaihi He writes, "I wish I would die during the lifetime of my Hadhrat because then I could have some hope of dying with Imân, for the sanctity of my Imân is also due to your Duas and your blessed presence. I do not know whether I would be able to safeguard my Imân after Hadhrat, if Hadhrat were to die before me."

Furthermore, I would also like to thank the group of students who assisted me throughout the discourses with the typing and pagemaking. Most recently, Hafiz Irfan Sidyot, Hafiz Abid Ghulam Rasul, Molvi Saeed Mulla, Molvi Ishtiaq Vawda, Molvi Yunus Rawat and Molvi Asim Hafiz. Not to forget Molvi Ismail Gangat, Sister Aatika Bora and others who took the trouble of proof reading and correcting the early drafts.

May Allâh ﷻ accept our humble efforts and make them a source of forgiveness in the hereafter. Ameen!



was also an expert in this field. He writes in one reply to a letter, "Your dream of killing snakes is a good dream, as it means 'killing' contemptible, vile habits. It would be a great gift of Allâh ﷻ if he killed-off my bad habits as well as those of yours and all my friends."

In another letter he writes: "Do not pay so much attention to dreams. If you see a pleasant dream thank Allâh. And if you see a disturbing dream then recite *اعوذ بالله من الشيطان الرجيم* then spit to your left. This is what we have been taught in Hadith. Dozens of people see dreams regarding the humble writer. However, I myself see very few dreams. I don't even mention to people that I saw this dream – your first dream that someone is preaching and the funeral of Rasulullah ﷺ is placed there; is quite clear. The Janazah of Rasulullah denotes the death of his Sunnahs. That Rasulullah is rubbing his hands over his face indicates his grief and distress over the situation of the Muslims. Your own grief in the dream shows your feelings over the state of Muslims, which you most often mention. May Allâh ﷻ revive our deen and may he give some sukoon (tranquility) to our Prophet ﷺ."

In another letter he writes: "To see oneself clean shaven in a dream depends upon the religious inclination of the person having the dream. If he is religious, then it is a glad tiding of forgiveness. 'The dwellers of Jannah will be hairless and beardless (Hadith).' However, if the person is irreligious then this is emulating the Kuffar. (i.e. the person may have a beard in reality but he might be copying the Kuffar in some other way). In your case the second interpretation cannot be taken into account, therefore, the first one is definite."

To summarise, dreams do have meanings. If a person sees a dream which he thinks could hold some meaning then he should enquire about its interpretation.

By the grace of Almighty Allâh, the Tafseer has been completed. I would categorically admit that this humble work does not do justice to what Allâh's words deserve. It would have been an impossibility for a sinful person like myself to write on the Paak and Pure words of The Almighty. If something good has been brought forth it is through the Grace of Allâh, and if mistakes have been made, then it is due to my inability – May Allâh forgive me.

But I am constantly reminded of my Hadhrat's urgings, for many a time the notion of not continuing had crossed my mind. But my Hadhrat's kind words of encouragement kept me going. May Allâh give him a long life, and may he keep his blessed shade over our heads for as long as we live. I remember reading the words of Mufti Mahmood Sahib in a letter to his Sheikh, Hadhrat Sheikhul Hadith rahmatullahi alaihi He writes, "I wish I would die during the lifetime of my Hadhrat because then I could have some hope of dying with Imân, for the sanctity of my Imân is also due to your Duas and your blessed presence. I do not know whether I would be able to safeguard my Imân after Hadhrat, if Hadhrat were to die before me."

Furthermore, I would also like to thank the group of students who assisted me throughout the discourses with the typing and pagemaking. Most recently, Hafiz Irfan Sidyot, Hafiz Abid Ghulam Rasul, Molvi Saeed Mulla, Molvi Ishtiaq Vawda, Molvi Yunus Rawat and Molvi Asim Hafiz. Not to forget Molvi Ismail Gangat, Sister Aatika Bora and others who took the trouble of proof reading and correcting the early drafts.

May Allâh ﷻ accept our humble efforts and make them a source of forgiveness in the hereafter. Ameen!



## Introduction



## Tafseer of Sûrah Yusuf

### Authors Note

I commence the Tafseer of Sûrah Yusuf in the name of Allâh ﷻ the Most Gracious the Most Merciful. I seek His refuge from all evils and I very humbly pray for His help in the hard task ahead of me.

As a beginner with no knowledge and no experience of writing in English I have nothing but high hopes for assistance from Allâh ﷻ. I have before me various translations of the Holy Qur'ân, from amongst which I give preference to the translation of Pickthall, thereafter Tafseer Majidi and then various others. I will try to make the commentary as short as possible, giving references for whatever I write.

### A Brief Account of the Sûrah

Sûrah Yusuf is a Makkan Sûrah i.e. a Sûrah that was revealed in Makkah before Hijrah. It consists of 111 verses and 12 ruku's. It is named Sûrah Yusuf because the story of Yusuf ﷺ is mentioned therein. In the previous Sûrah (Sûrah Hood), the stories of a number of Prophets have been related, whereas in Sûrah Yusuf only one Prophet's story is mentioned. Stories of the Prophets are related in different chapters for different reasons, but mainly they serve to console the Holy Prophet ﷺ during the hardships he was enduring. The story of Yusuf ﷺ is mentioned in one chapter because it was revealed upon the request of people. Likewise the story of Ashaabe-Kahf and Zul-Qarnain is mentioned in only one chapter as it was revealed upon request.<sup>1</sup>

### Cause Of Revelation

Many verses of the Holy Qur'ân are connected to certain incidents, which were the cause of their revelation. The Mufasssireen rahimahumullah have written separate books regarding these causes, e.g. Allama Suyuti rahmatullahi alaihi's

<sup>1</sup> Mâriful Qur'ân of Maulana Idrees Khandhalwi



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'Lubabunnuqul Fi Asbabin Nuzool' These incidents are quite important because quite often the meaning of a verse cannot be understood without knowing the reason for it's revelation.

In the case of Sûrah Yusuf, two reasons are mentioned:

1. Sa'ad Ibn Abi Waqqas ؓ said, "When Allâh ﷻ revealed the Holy Qur'ân and the Holy Prophet ﷺ had recited it to the Sahabah ؓ for a period of time, they once requested, "How wonderful it would be if you also conversed with us" thus Allâh ﷻ revealed the verse "Allâh has sent down the best speech." Then they said, "O Prophet of Allâh tell us a story!" and Allâh ﷻ revealed Sûrah Yusuf and the verse, "We are relating to you a very good narration."<sup>2</sup>
2. Dhahaak narrates from Ibn Abbas ؓ, "The Jews questioned the Prophet ﷺ regarding the situation of the Prophet Yaquub ؑ and his sons, especially Yusuf ؑ. They enquired as to why and how they came to Egypt whilst they were originally from Can'aan, Syria." Thereupon Allâh ﷻ revealed Sûrah Yusuf.

Maulana Abdul Majid Daryabadi writes in 'Tafseer Majidi', "The story of Joseph as given in the Holy Qur'ân is similar but not identical to the Biblical story; the atmosphere is wholly different. The Biblical story is like a folk tale in which morality has no place. Its tendency is to exalt the clever, financially minded Jew against the Egyptian, and to explain certain ethnic and tribal peculiarities in late Jewish history. Joseph is shown as buying up all the cattle and the land of the poor Egyptians for the State under the stress of famine conditions, and making the Israelites rulers over Pharaoh's cattle. The Qur'ânic story, on the other hand, is more than a mere narrative than a highly spiritual sermon, explaining the seeming contradictions of life, the enduring nature of virtue in a world full of flux and change and the marvellous working of Allâh ﷻ's eternal purpose in His plan as unfolded to us on the wide canvas of history."<sup>4</sup>

### Introduction

I now briefly mention Yusuf ؑ's story on the authority of Allama Suyuti's

<sup>2</sup>Sûrah Yusuf 3 - Khâzin

<sup>3</sup>Khâzin

<sup>4</sup>Tafseer Majidi 356:2

'Durre Manthur'. Please note that some of the contents are debatable and shall be explained during the detailed commentary.

Ibn Jareer and Ibn Abi Hatim have related from Suddi, that Suddi has said, "Prophet Yaquub ؑ was in Syria and his concern was only for his two sons, Yusuf and his brother Binyamin ؑ. Their fathers extreme love for Hadhrat Yusuf ؑ caused the other brothers to become jealous of him. Hadhrat Yusuf ؑ once saw in his dream that eleven stars, the moon and the sun were in prostration before him. He informed his father of the dream and his father advised him, "O my son, do not recount thy vision to thy brethren, lest they may scheme a plot against thee." When the news of the dream reached his brothers it inflamed their jealousy and they exclaimed, "Surely Yusuf and his brother are more dearer to our father than we, whereas we are a band" (they were ten in number) "Our father is in a manifest error indeed." They meant that he is surely wrong in his judgment of us. "Slay Yusuf or cast him away to some land, your father's solitude will be free for you and you will be thereafter a people favoured" he means, seek repentance for what you did with him. Then a speaker from amongst them said (the speaker was Yahuza) "Do not slay Yusuf but cast him into the bottom of the well, some caravan will take him up if you must be doing." When they had decided over it, they approached their father and said to him "O our father! Why is it that thou does not trust us with Yusuf?" He replied, "I will never send him in your company for I fear lest a wolf may devour him, while you are in neglect of him. They said, 'If the wolf devoured him despite of our numbers, we shall surely be lost." Thus he sent Yusuf ؑ with them.

It was only when they had reached the open country that they brought to light their enmity. One of them began to beat Yusuf ؑ, so Yusuf ؑ tried to seek help from another who in turn took over and also hit him. He found that none were merciful and they beat him till he was close to death. Hadhrat Yusuf ؑ began screaming and saying, "O father, O Yaquub, if only you were to know what is being done to your son by his half brothers." When the brothers had nearly killed him Yahuza cried (to his brothers), "Didn't you give me an oath that you would not kill Yusuf." They then took him to a well and began to lower him in, but the sides obstructed his descent. They tied his hands and pulled off his shirt as he pleaded, "O brothers! Give back my shirt so I may cover myself with



it in the well." Instead they taunted, "Call on the eleven stars, the moon and the sun to entertain you." He cried, "I did not see anything." They lowered him half way down the well then let him go, thinking that he would be killed, but there was water in the well and he landed inside it without any harm. He got on to a large stone and began to cry when his brothers began to call him.

They thought they should crush him with a boulder, but Yahuza got up and stopped them, he reminded them, "You have surely given me an oath that you would not kill him." Thereafter, Yahuza would bring food to him.

Before returning to their father they caught a small goat, slaughtered it and after spreading its blood on Hadhrat Yusuf's shirt they approached their father crying. Hadhrat Yaqub heard their voices, becoming frightened he asked, "O my sons, what has happened to you? Has some problem occurred with your goats?" They replied, "No." So he asked, "What has happened to Yusuf?" They said: "Father! We went off racing and left Yusuf by our things, so a wolf devoured him and though wilt not put credence in us." Meaning, will not believe us (Though we are the truthful). Thus, Yaqub wept and screamed at the top of his voice then asked, "Where is his shirt." They brought him the shirt covered with false blood. He grabbed the shirt and threw it on his face and began to weep until his whole face was smeared with the blood from the shirt. He cried, "This wolf, O my children is merciless, so how did he eat Yusuf, and did not tear the shirt?"

There came a caravan and they sent their water drawer who let down his bucket. Yusuf took hold of the rope at the bottom and appeared over the side. As soon as the person who had thrown in the bucket saw him, he called to one of his companions who was known as Bushra. He said, "O Bushra, this is a child." The brothers of Yusuf upon hearing this came and informed them that this was a slave of theirs who had run away. They warned Yusuf in their own language that if he refuted being their slave, they would surely kill him. "Do you think we can return with you to Yaqub whereas we have informed him that a wolf has eaten you" they cried. Hadhrat Yusuf replied, "O my brothers! Return with me to my father Yaqub and I will bear the responsibility of his happiness with you and I will never mention this (incident) to you ever." But

they refused, so Yusuf said, "I am their slave."

Thus, the two men purchased him. They then feared what to say to their caravan members if they asked where they had got him. So, They said, "We will tell them that these are some goods we purchased at the well", the Qur'an says, 'they hid him as merchandise. And they sold him for a mean price! A few counted dirhams' (The sum was of twenty dirhams).

They took Yusuf to Egypt where the King of Egypt bought him, and took him to his house. He said to his wife "Make his lodging goodly. Perhaps he may profit us or we may take him as a son." His wife fell in love with Yusuf and said to him, "O Yusuf, how beautiful hair you have!" Yusuf replied, "It will be the first part of my body to fall out and be scattered around." She said, "What beautiful eyes you have!" He replied, "They will be the first part of the body to flow to the ground." She then said, "O Yusuf, What beautiful face is yours!" He said, "It is for the soil to eat." Come on, O thou! This is in the Coptic language, he said, "Allâh's refuge (I seek), he (the King) is my lord and he has made me a goodly dwelling, so I won't betray his trust with his wife." But she stayed on him until he began to desire her. She besought him and he besought her so they entered the house (and she closed the doors), he was about to open himself up when suddenly there was before him a vision of his father Yaqub standing in the house biting on his finger. He was saying, "O Yusuf, do not have intercourse with her because you are like a bird in the sky that cannot be caught. When you fall on her you will be like the same bird when it dies, it falls on the earth and cannot protect itself. You are like an ox which has never been used (in the fields) and if you fall on her you will be like the same ox when it dies, water enters the roots of its horns but it cannot keep it away."

Thus, he pulled himself together and proceeded to the exit. She caught up with him and grabbed a handful of his shirt from behind and tore it. Yusuf threw it down and hastened towards the door. They both found her master (her cousin brother) sitting by the door. Upon seeing him the woman exclaimed, "What is the need of him who intended evil towards thy household except that he be imprisoned or an afflictive chastisement?" "He tried to seduce me, so I pushed him away from myself and I tore his shirt." Yusuf said, "No, she seduced



me, and upon refusing, she took hold of my shirt and tore it off me." Her cousin concluded that the reality could only be found from the shirt. He said, "Check and see if the shirt is torn from the front, only then she is true and he is from the liars. And if it is torn from the back, then she has lied and he is from the truthful." Hence when the shirt was brought, he found that it was torn from behind, so he said, "Verily it is the guile of you women, the guile of you women is mighty. Yusuf! Turn away from this, and thou O woman ask forgiveness for thy sin." He said, "Do not do this again." And the women in the town said, "The wife of the King has solicited her page. He has inflamed her with love."

'Shagaf' (the root of the word) mentioned in the Holy Qur'ân means a strike to the heart, which is known as the mouth of the heart. The statement means that the love entered the skin and reached the heart. Then she heard of their cunning talk. "She sent to them a messenger and prepared for them a banquet and provided each with a knife." and a citron to eat. Then she ordered Yusuf عليه السلام to enter unto them. When he made his entry and the women saw him, they were completely taken aback. They began to cut their hands thinking that they were cutting the fruit. They were saying, "How perfect is Allâh ﷻ! No man is he (Yusuf); he is a noble angel."

She said, "This is whom you reproached me for. Assuredly I solicited him but he abstained." After he had opened his clothing, I don't know what made him change his mind. Yusuf said, "O my Lord! Prison is dearer to me than what these women call me to." Meaning unlawful intercourse. Then the woman said to her husband, "This Hebrew slave has degraded me amidst the people. He has excused himself by telling them that I tried to seduce him, and I can't go and tell them stories as well (make excuses), so either you grant me permission to go out and make excuses like he is doing, or put him into prison just as you have imprisoned me." This is where Allâh ﷻ says, 'Thereafter it occurred to them even after they had seen the signs'. Meaning the tear in the shirt, the cutting of the hands etc, to imprison him for a season. "There entered with him two youths in the prison" The king became angry with his baker who was plotting to poison him so he imprisoned him along with his butler (wine bearer).

When Yusuf عليه السلام entered the prison he said, "I interpret dreams." One of the

youths said to his partner, "Come on we will test this Hebrew slave." They told of dreaming something, which they in reality had not dreamt about. They fabricated a story and Yusuf عليه السلام interpreted their fabricated dream. The wine bearer said, "Verily I saw myself pressing wine" and the baker said, "Verily I saw myself carrying upon my head bread whereof the birds were eating." Yusuf عليه السلام told them, "No food will not come to you for your sustenance, but that before it comes to you, I shall have declared to you the interpretation thereof."

Yusuf عليه السلام gave the interpretation of the dreams saying, "One of you will pour out wine for his master." Meaning he will be returned to his original state. "As for the other he will be executed and birds will eat off his head."

We break the lengthy story here and commence with a detailed commentary of the Sûrah.



**Tafseer Of Sûrah Yusuf**



## Tafseer Of Sûrah Yusuf

From the brief account of Yusuf عليه السلام's story we may deduce some similarities between Yusuf عليه السلام and our Holy Prophet ﷺ.

The beginning of Yusuf عليه السلام's prophethood was marked by a true dream. Similarly Ummul Mu'mineen Aishah *radiyallahu anha* narrates, *"The first signs of revelation to the Holy Prophet ﷺ were through true dreams, whatever he dreamt would occur like the light of dawn"*<sup>5</sup>

Yusuf عليه السلام had dreamt that eleven stars and the sun and moon were prostrating before him, which meant his parents and his eleven brothers will prostrate before him. The interpretation became reality though after a lengthy period of time.

The brothers of Yusuf عليه السلام were jealous of him, they beat him and tortured him in many ways, and finally did their utmost to slay him. Nevertheless, Yusuf عليه السلام kept patient and steadfast, seeking Allâh ﷻ's help, and Allâh ﷻ granted him dignity and victory, however when the brothers came before him he said to them, *"Let no reproach be on you today, May Allâh forgive you, and He is the kindest of the kind."* Yusuf عليه السلام never complained nor did he mention their evils, rather he forgave them and bestowed upon them many favours and gifts.

Similarly, the Prophet of Allâh ﷺ was taunted and oppressed in many ways. The Quraish tried to kill him, but he stayed steadfast upon Allâh ﷻ's orders. When they came under his command after the conquest of Makkah he recited the same verse, *"Let no reproach befall you today, may Allâh forgive you for he is the kindest of the kind."* *"Go! You are the freed ones."* He also gave the many converts a great portion of the war booty gained in the Battle of Hunain, which took place straight after the conquest of Makkah. He gave them up to a hundred camels each.

Yusuf عليه السلام's story showed his abstinence and piety. Even though he was in his prime youth and the desire for women and the temptation to commit sins was at its peak, he still safeguarded himself, with Allâh ﷻ's help of course. This shows

<sup>5</sup>Bukhari 3, Muslim 231, Tirmizi 3565



that Prophets are sinless. They cannot commit a sin because they have gained the special attention of Allâh ﷻ through their good deeds and through constant remembrance of Allâh ﷻ.

I recall here a story of Loot ﷺ in the bible, which says that when Allah's wrath descended upon the whole town and as a result all its inhabitants were killed, only Loot ﷺ and his two daughters were left behind. The daughters thought to themselves that now that the whole town has perished, we would not exist any longer unless we think of a way of becoming pregnant. They knew that their father would not commit adultery with his own daughters, so they plotted to give him some wine and make him drunk. Accordingly, they made him drunk on the first night and the elder sister slept with him, then on the second night the younger one did the same. They both got pregnant and the generation which now exists are the offspring of these two girls and their father.

How false is this story! Indeed it must stem from the additions made in the bible by some insane people. Who would want to accept that he is an illegitimate child? How can a Prophet of Allâh ﷻ commit such a grave sin? The baselessness of the story is self-evident.

Moreover, I was mentioning that Yusuf ﷺ safeguarded himself against the offer of a beautiful, young virgin. Similarly, such offers were made to our Noble Prophet ﷺ in his early prophethood, when the people of Makkah offered to marry him to their prettiest daughters in return for him forsaking his mission. The Holy Prophet ﷺ however remained steadfast.<sup>6</sup>

<sup>6</sup>Marifut Qur'an Khandhalwi

## Verse 1

لَعُوفٌ بِاللَّهِ مِنَ الْبَيْتِ الرَّحِيمِ بِعِزِّ الرَّحْمَنِ الرَّحِيمِ  
الرَّحْمٰنُ تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِينِ ﴿١﴾

**"Alif Laam Raa, These are the verses of the Manifest Book."**

**"Alif Laam Raa.."**

These are abbreviated letters, *Al-Hurooful Muqatta'ât*. Much has been written about its meanings. Some commentators say that they are names of Allâh ﷻ, some say that they are the names of the Sûrah's in which they are mentioned. This can be understood in Sûrah Yâseen, Tâ Hâ, Sâd, Qâf and Noon etc. The majority of *Mufasssireen* say that they are a secret code between their Revealer and to whom they were revealed (i.e. Allah and his Prophet ﷺ).

Abu Bakr Siddique ؓ used to say, "In every book there are some secrets and Allâh ﷻ's secrets in the Qur'ân are the letters in the beginning of the Sûrah's."

Ali ؓ used to say, "In every book there are some special words, the special words of this book are the Hurooful Hija."

Umar Ibn Khattab, Uthman Ghani and Ibn Mas'ood ؓ have said, "The Muqatta'ât are from those mysteries which cannot be explained."

In other words, between each writer and to whom a letter is written, there are some signs which can only be understood by the two. Similarly there are some indications in these letters, which only Allâh ﷻ and his Holy Prophet ﷺ understand. We have been ordered to believe them, and for each letter we recite we shall receive ten *Hasanah* so for *Alif Laam Raa* we gain 30 *Hasanah*.

Qadhi Baidhawi *rahmatullahi alaihi* has given here a remarkable verdict regarding the *Muqatta'ât*, he says, "What has been narrated from the *Khulafa-e-Rashideen* and other *Sahabah* ؓ could mean that their



explanation is not intended. But at the same time they could be indicating towards the miraculous nature of the Qur'ân.

This could be explained in two ways:

1. The Arabic algebra from 'Alif' up to 'Yaa' consists of 29 letters. The *Muqatta'ât* are also from the same 29. The Holy Qur'ân is also compiled from the same 29 letters. The *kuffar* who are challenged with the Holy Qur'ân also converse through the same letters. The Qur'ân challenged the disbelievers in numerous verses to bring forward a work like the Qur'ân. None was able to do so and they admitted their failure. So with these letters Allâh reminds them that this book is not prepared with Chinese Alphabet, rather it is with the same alphabet, which you use and you should be able to tackle it. If you cannot do so then this means that this book is not Muhammads book - It is from a very high source i.e. the Lord of Muhammad ﷺ and the Lord of the Universe. Thus, the miraculous nature of the Holy Qur'ân becomes manifest.

2. To read the alphabetical letters correctly with their original pronunciation is the work of a person who has been to the Madrasah and learned under the guidance of an *Ustadh* (teacher). My daughter Aishah can fluently talk in her mother tongue; Gujrati. However, if she was asked to read the Gujrati alphabet she would never be able to do so, because she has not learned them.

There were only three learned persons in the whole of Makkah, who would read out letters and write their reply for the Makkans.

A person who has never visited a Madrasah in his whole life cannot read or pronounce the alphabet. For such a person (i.e. Muhammad ﷺ) to pronounce these letters correctly is quite impossible, especially when he mentions them in a remarkable manner which cannot be done by anyone, except a highly educated person e.g. the letters used in *Muqatta'ât* are 14, in 29 Sûrah's they are mentioned in halves according to the rules of *Tajweed* and those mentioned are ones mostly used in the Arabic language etc.

So the *Muqatta'ât* shed some light on the miracle of the Qur'ân through the

Sahib-e-Qur'ân (the one who brought it to us).

"These verses are of a manifest book..."

A manifest book means, one whose divine character is explicit and the commands, constitutions, sermons and instructions, are bright and clear.<sup>7</sup>

The Arabic language is described by the words 'manifest' and 'clear' in many other verses of the Qur'ân: "And indeed this Qur'ân is a revelation of the Lord of the Worlds. The faithful spirit (Angel Jibrael) came down with it. Upon thy heart that thou shouldst be one of the warners. In plain Arabic language." (I.e. the revelation is in plain Arabic language.)<sup>8</sup>

"Language of that one to whom they refer is non-Arabic, whereas this (the Qur'ân's language) is very clear Arabic."<sup>9</sup>

The Holy Prophet ﷺ has urged his followers to speak Arabic. He once said to the Sahabah, "Whosoever has a capability of conversing in Arabic must not speak a non-Arabic language, because the non-Arabic languages create hypocrisy." (Ibn Taymiya on the authority of Al-Silafi from Ibn Umar)

He ﷺ also said, "There are three reasons for being attached to Arabic; 1. I am an Arab, 2. The words of the Qur'ân are Arabic and 3. The conversation of Jannaties shall be in Arabic." (Ibn Asaakir from Ibn Abbas)

Umar Ibn Khattab ؓ says, "Learn Arabic, because it is part of your deen." (Introduction to Maqamat by Maulana Idrees kandhalwi)

Arabic is the oldest language on Earth. In 'Roohul Ma'ani' it is stated that when Adam ؑ was created he was taught Arabic and he used to converse in Arabic. When he made the mistake of eating from the prohibited tree, he was sent to Earth and Arabic was taken away from him, he was then taught another language called Suryani. After accepting his repentance, Allâh ﷻ returned Arabic

<sup>7</sup> Uthmani 1040:2

<sup>8</sup> Sûrah Shu'râ 92-195

<sup>9</sup> Sûrah Hâ Meem Sajdah 40



to him. Then as time went on and his children spread, they invented other languages.

Arabic has many qualities. It is so vast that for expressing one meaning you can find plenty of words and for one word there are several meanings e.g. 'Lion' has five hundred words, for 'sword' there are one thousand words, for 'calamity' there are four thousand words, and for 'snake', two hundred words.

## Verse 2

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

*"We have revealed it, a Qur'ân in Arabic so that You may understand it."*

Arabic is the most versatile, and well ordered, wise and grand language. It has been chosen for the revelation of the Qur'ân. As the Holy Prophet ﷺ himself is an Arab, the first audience of the Qur'ân are also Arabs. So through the Arabs this light should be spread to all four corners of the Earth. The words 'You may understand' indicate this fact, i.e. one of the reasons for revealing in your language is that you are the nation of the Prophet ﷺ, so first you should taste its knowledge and secrets then make others taste them - And so it happened.

Ibn Kathir writes: *"The most honourable book, was revealed in the most honourable words, upon the most honourable Prophet, through the most honourable angel, and this took place in the most honourable part of the earth (Makkah), the beginning of the revelation was in the most honourable month of the year which is Ramadhân, so it is perfected from all channels."*<sup>10</sup>

Some scholars say that the Jews taught the polytheists of Makkah how to test the Holy Prophet ﷺ by questioning him about the story of Jacob and Joseph. This story existed in the Hebrew language (which the Arabs do not understand)

<sup>10</sup> Ijthmani 1040:2

so Allâh ﷻ revealed this Sûrah and narrated the story in Arabic so that the Arabs could understand it.<sup>11</sup>

With regards to there being Non-Arabic words in the Qur'ân there is a difference of opinion:

1) Abu Ubaydah ؓ is of the opinion that there is not a single non-Arabic word in the Holy Qur'ân. He supports his view through the verse before us, i.e. *"A Qur'ân in Arabic."*

2) Ibn Abbas ؓ, Mujahid and Ikrimah are of the opinion that there are some non-Arabic words in the Qur'ân e.g. 'Qistaas', 'Sijjeel'. 'Qistaas' is a Roman word meaning 'Justice', and 'Sijjeel' is a Persian word meaning 'Stones of Gravel'.

Khâzin says, *"Both opinions are correct; in the sense that the words mentioned are originally non-Arabic, but when the Arabs used them in their conversation, they became Arabic and are now regarded as Arabic words, though originally derived from another language."*<sup>12</sup>

## Verse 3

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا

الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣﴾

*"We narrate unto you the most beautiful of stories, in that we have inspired in you this Qur'ân, though before (its narration) you were of the unaware."*

*"We narrate..."*

It is customary of the Almighty Lord that He uses the pronoun of plural in many

<sup>11</sup> Khâzin

<sup>12</sup> Khâzin



verses of the Holy Qur'ân. Even though He is the One and only God, He has no partners nor any children; He uses it to show His Pride and Dignity. Indeed He alone is worthy of all pride and dignity that prevails within the universe. The Holy Prophet ﷺ narrates a saying of Allâh ﷻ, *"Pride is my upper sheet and Dignity is my Lower sheet, whosoever attempts to separate them from me, I shall throw him in the fire."*

He also said, *"In comparison to Allâh ﷻ, there is none who loves being praised so much."*

So it is only He who is worthy of all lofty ranks, He is the Lord, the Majestic, the Creator, and the Sustainer and only He is worthy of All Praises. This is why He uses the word 'We'.

I clarified this matter because it so happened that once a group of Christian missionaries pretending to be attracted to Islam entered the Jami Masjid in Preston and started showering questions on the Imam. Their main question was what I have indicated above, i.e. 'If Allâh ﷻ is one then why does he say, We have done this, We have created this etc.?' The word 'We' points towards the Christian belief of trinity.

The answer is very clear from what I have said above that the use of 'We' is solely to show His Pride and Dignity. Do they not see that the Queen uses the pronoun We in her address to the nation on Christmas Day!

The same Qur'ân which uses 'We' has rejected any partnership to Allâh ﷻ by saying, *"Surely those disbelieve who say Allâh ﷻ is the third of three."* The Qur'ân declares the unity of God by saying, *"Say: He is Allâh, the one Allâh the eternal besought of all, He begotteth not nor was He begotten. And there is none comparable unto Him."*<sup>13</sup>

The answer is very clear. May the Almighty Allâh ﷻ safeguard our Imân and keep us steadfast upon the straight path. Ameen.

*"The most beautiful of stories..."*

The indication is either towards the whole Qur'ân, as the Qur'ân consists of

<sup>13</sup>Sûrah Ikhlâas

stories of the previous nations to take heed from, or towards the story of Yusuf ﷺ, because it is full of wisdom and knowledge. It consists of tales of kings, slaves and scholars of the time, the evil plots of women, being patient in the face of hardships put up by enemies, forgiving them when they come under ones command, and other benefiting factors of the Sûrah.

Ataa rahmatullahi alaihi says, *"Whichever grieved person recites Sûrah Yusuf, he will get comfort through it."*<sup>14</sup>

Some Ulama say that this Sûrah is named the best of narrations because there is no other Sûrah in the Holy Qur'ân, which consists of so much wisdom and so many lessons as this Sûrah. The final verse of this Sûrah verifies this, *"Indeed there is in their stories institution for men endured with understanding."*<sup>15</sup>

*"You were of the unaware...."*

Hadhrat Maulana Idrees Khandhalwi rahmatullahi alaihi writes, *"There are three sources of knowing something: common sense; by listening to someone or reading a book; by seeing it with one's own eyes."*

The previous stories have no connection with common sense, as the events of the past cannot be known through common sense. The Noble Prophet ﷺ did not hear these stories from any historian. If someone says he heard the stories from a particular Jew or Christian then he should make the identity of that person known. The Noble Prophet ﷺ was unlettered so it is impossible to say that he may have read those events in a book. Furthermore, which books were available to look through them and in which library were they to be found? Those who object should bring forth names of such libraries. With regards to the third point, it is apparent that these events occurred long before the era of the Holy Prophet ﷺ, so he was not there to observe them. Now there is only one possibility, and that is to know these events through an external source, which is known in the Shari'âh as Wahi. Allâh ﷻ through the angel Jibraeel ﷺ revealed the stories to him. Thus, his prophethood becomes evident and the Miracle of the Holy Qur'ân comes to light.

<sup>14</sup>Khâzin

<sup>15</sup>Qurtubi 120:9



Allama Uthmani *rahmatullahi alaihi* says in his commentary, "Through the revelation sent down upon you in the form of the Qur'ân we relate to you a very fine story in a very beautiful style. You were not aware of this story as your people were quite ignorant of it up to this time."

This story was found in the books of history and the Bible but in the form of fiction. The Holy Qur'ân has described the story in its true form, and its relevant and useful portions are so impressively narrated that it not only pointed out the mistakes of the People of the Book and the storywriters but also led towards more significant and glorious conclusions and principles. Rightly speaking, it opened a new chapter of knowledge and research and supplied deep directions under its reflective description. Some of the most important facts and lessons are summarised below:

1. The determination of Allâh ﷻ cannot be checked, nor delayed, nor put off by any power, and when Allâh ﷻ wills to bestow His grace upon any individual no one can deprive him of that blessing. Even the whole world cannot change the will of Allâh ﷻ by its collected efforts.
2. Patience and perseverance is the key to the success of this world and the prosperity of the other world.
3. The result of malice and envy is but loss and degradation.
4. Human wisdom is a very noble element. By wisdom, man overcomes many difficulties and makes his life successful in both worlds.
5. Moral virtue and piety makes a man honourable in the eyes of the enemies and malevolent people, though it may be after a long run. These and other innumerable secrets and facts are described in this, the most beautiful of stories.

Commentators have described several traditions about the origin of its revelation. The substance of all these traditions is that once the Jews questioned the Holy Prophet ﷺ, through the Meccan Idolaters, about the settlement of the Bani Israeel in Egypt. They asked how they settled in Egypt (that they had to face

Pharaoh) when Hadhrat Ibrahim ﷺ and Hadhrat Ishaq ﷺ and their children originally belonged to the country of Shaam. The Muslims have also probably been curious to know the real story full of facts and insights. Moreover, the events and incidents, which were elaborated in the Sûrah, had a parallel with those occurring in the times of the Holy Prophet ﷺ. The revelation was as such, a great source of peace and consolation to the Holy Prophet ﷺ. On the other side it was a great lesson to open the eyes of the Meccan people, who had at last compelled the Holy Prophet ﷺ to vacate his native land, but failed in their plans to bring about the downfall of the Holy Prophet ﷺ. The Jews, whose questions were characterised by a malicious test to disprove his Prophethood, got a satisfactory answer to their query but still resisted from believing in his Prophethood. However, the main cause of the settlement of Bani Israeel in Egypt is the story of Hadhrat Yusuf ﷺ. Generations of Bani Israeel spread there till Hadhrat Musa ﷺ rose and emancipated them from the slavery of Pharaoh and the Qibtees."

#### Verse 4

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ  
وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾

*When Yusuf said to his father, "O Father! I saw in a dream eleven stars and the sun and the moon, I saw them prostrating before me."*

Yusuf ﷺ was the son of Yaqub ﷺ as is stated in a Hâdith in Bukhari: "The noble personality; son of a noble one son of a noble person son of a noble one is, Yusuf son of Yaqub son of Ishaq son of Ibrahim."

Another Hâdith in the Sahih says: 'The Prophet ﷺ was questioned, "Who is the most noble of all?" He replied, "The noblest of people is he who is best in conduct." They said, "We do not ask about this." He exclaimed, "Then the noblest of people is Yusuf, Prophet of Allâh ﷻ, son of a Prophet of Allâh ﷻ, son of a Prophet of Allâh ﷻ, son of Khalilullah." They said, "We



do not ask about this." He questioned, "Then you ask me about the mines of Arabs." (I.e. just as the mines throw out gold, silver, copper steel, coal etc. the Arabs are of different types.) They replied in the affirmative. He said, "Then he who was the best of people during Jahiliyyah is the best in Islam, if he attains the understanding of religion." <sup>16</sup>

There are two opinions with regards to the name Yusuf:

1. It is a Hebrew name, i.e. non Arabic
2. It is an Arabic name

Khâzin has narrated from Abul Hasan Al-Aqta', "Asaf literally means grief at its highest level, whereas Aseef means slave. Both meanings prevailed in Yusuf thus he was named Yusuf." <sup>17</sup>

Yusuf ؑ was the most handsome child of Yaqub ؑ. Although his eleven brothers were also very handsome, Yusuf ؑ' s beauty was outstanding. In Sahih Bukhari we read, "In the night of Me'raj I passed by Yusuf, I realised that he was given half a portion of the beauty of mankind." <sup>18</sup>

When he saw the dream he was seventeen years old. His father loved him so much that he couldn't bear his separation and for this reason when he was separated he cried so much that he became blind.

Qadhi Sayyid Sulaiman Mansoorpuri writes, He stayed in the well for three days, then he served the ruler of Egypt for six years, and then spent seven years in jail. At the age of thirty he became the governor of Egypt. He was reunited with his parents at forty and departed from this world at 110. His coffin was buried in Egypt. He made a will that when Bani Israeel leave Egypt they should take his coffin with them and bury him near Baitul Maqdis. When Musa ؑ left Egypt with Bani Israeel, it became impossible for the caravan to proceed. Musa ؑ remembered the will of Yusuf ؑ, so he dug the coffin out and took it with

<sup>16</sup> Bukhari 3104, Muslim 4383, Abu Dawud 4229, Musnad Ahmad 7183,

Muwatta Malik 1573 - Ibn Kathir

<sup>17</sup> Khâzin

<sup>18</sup> Muslim 234, Musnad Ahmad 12047

him to Baitul Maqdis where it was buried in the graveyard of Ibrahim Khalilullah, along with his ancestors.

"I saw eleven stars, the sun and the moon..."

Khâzin says, "Yusuf ؑ saw that the stars descended from the sky along with the sun and the moon and prostrated before him. He saw this dream on a Friday night (the night preceding Friday), which was also Lailatul Qadr. The interpretation was that the eleven stars were his eleven brothers who were to be a source of guidance like the stars, the sun his father and the moon his mother according to the opinion of Qatada."

Suddi says that the moon is his aunt because his real mother Raheel (Rachel) had died. (It is the custom to call fathers second wife as mother especially when she is the mother's sister.)

"I saw them prostrating before me..."

Khâzin says this could have two meanings:

- 1) By prostrating, it is meant that they would come under his rule. (This happened when they settled down in Egypt and Yusuf ؑ was its ruler.)
- 2) The literal meaning i.e. putting the forehead on earth can also be taken into account, because in those times it was a form of greeting. Our Shari'ah has now forbidden this.

In Sunan Ibn Majah we read: 'When Muaz returned from Syria, he prostrated before the Holy Prophet ﷺ. The Prophet ﷺ exclaimed, "O Muaz! What is this?" He replied, "When I went to Syria I saw the Christians prostrating before their religious leaders and their generals. So I thought to myself that we should do the same to you." Prophet of Allâh ﷺ said, "Do not do this! If I were to order someone to prostrate in front of anyone other than Allâh, I would order the wife to prostrate before her husband (due to the rights he has over her). By He who holds my soul! A woman cannot fulfill the rights of her Lord (Allâh) until she has fulfilled the rights of her husband." <sup>19</sup>

In Mishkât we read on the authority of Imam Ahmad rahmatullahi alaihi,



Aishah radiyallahu anha says, "The Prophet ﷺ was seated between the Muhajireen and Ansaar, when a camel came forward and prostrated before the Prophet ﷺ. The Sahabah ﷺ said, "O Prophet of Allâh! Even the animals and the trees prostrate before you, you have more rights over us and therefore we should prostrate before you." He replied, "Worship your Lord and respect your brother" (i.e. he called himself their brother due to humbleness and in order to draw their attention to the fact that he was a human being who was not worthy of worship). Then he used similar words to those mentioned in the above Hâdith.<sup>20</sup>

In Abu Dawud we find the same request from Qays Ibn Sa'ad ﷺ to which the Prophet ﷺ said, "If you were to pass by my grave, would you prostrate before me?" He said, "No." The Prophet ﷺ replied, "Then don't (prostrate before me while I am alive and in front of you)."<sup>21</sup>

Teebi explains, "Prostration is the right of only He who is eternal, who is alive and does not die, and to who's sovereignty there is no end." In other words the Prophet ﷺ said, "You might bow down before me due to respect while I'm in front of you, but when I go beneath the soil you would dislike doing the same to me." It concludes that you would only prostrate before someone who is alive and that is only Allâh, so you should prostrate before Him alone.<sup>22</sup>

Shah Abdul Ghani rahmatullahi alaihi writes in the commentary of Ibn Majah, "Prostrating before someone or something for worship is Kufr and prostrating for greeting is although not regarded as Kufr, nevertheless it is Haram, because the Prophet ﷺ forbade the Sahabah ﷺ from doing so."

Qadhi Sulaiman rahmatullahi alaihi writes, "Yusuf ﷺ's dream is amazing due to three reasons:

1) Seeing eleven stars with the existence of the Sun is amazing because the

<sup>19</sup> Ibn Majah 1843

<sup>20</sup> Musnad Ahmad 23331

<sup>21</sup> Abu Dawud 1828

<sup>22</sup> Mishkât 282

stars fade away at the light of dawn. It is impossible to see the Sun and the stars together.

2) What is the reason behind seeing just eleven among thousands?

3) He saw them prostrating which is also astonishing, as stars cannot prostrate before anything.

These are the reasons why Yusuf ﷺ related the dream to his beloved father.

### Verse 5

قَالَ يٰٓيُنٰى لَا تَقْصُصْ رُءْيَاكَ عَلٰٓى اِخْوَتِكَ فَيَكِيدُوْا لَكَ كَيْدًا ۗ  
اِنَّ الشَّيْطٰنَ لِلْاِنْسَانِ عَدُوٌّ مُّبِيْنٌ ﴿٥﴾

He said, "O' my dear son! Do not relate your vision to your brothers, lest they devise secretly a plot against you. Indeed Satan is to man an open foe."

Allama Uthmani writes, "Hadhrat Yaqub ﷺ said to Yusuf ﷺ, "Do not disclose this dream to your brothers. The Satan is always lying in ambush for man, he may instigate your brothers against you through insinuation, because the interpretation of the dream is too clear."

It was not a difficult thing for the brothers of Yusuf ﷺ to understand the meaning of the dream. They were the sons of a great Prophet and therefore Yaqub ﷺ's apprehension was not wrong. Perhaps he might have also felt beforehand that the stepbrothers of Yusuf ﷺ were jealous of Yusuf because of the attention and love their father reserved for him. So Hadhrat Yaqub ﷺ thought that if his brothers heard the dream, they would surely do something harmful to Yusuf ﷺ and thus degrade themselves and make their end disastrous. The Satan would play his most active role in this drama because the matter belonged to no less than a Prophet and his family. This was the reason why Yaqub ﷺ forbade Yusuf ﷺ to disclose his vision before his stepbrothers. As for his real brother Binyamin, although there was no fear that he would harm



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قَالَ يٰٓأَيُّهَا الَّذِيْنَ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا ۖ إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ﴿٥﴾

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Yusuf, it was very likely that Binyamin might disclose it before other people as he was a boy younger than Yusuf ﷺ, and thus the news might reach the stepbrothers.<sup>23</sup>

*Ru'ya* literally means a dream. Dreams are of three types:

1) *Hadithun Nafs*: The conversation of the heart. When a person engages himself in a task throughout the day, he may see that in his dreams as if he is a person in love shall see his beloved one, one who is engrossed in the study sees the assembly halls, a student worried about exams sees exam scenes, etc.

2) *Adhghathu Ahlaam*: Disturbing dreams. Dreams seen through the instigation of Shaytaan. These are sometimes terrifying, sometimes worrying and sometimes pleasing; wet dreams also come under this category.

These two types do not hold any interpretation. A person affected by such attacks should recite *Aayatul Kursi* before retiring to bed. In a *Hādith* Sahih Bukhari the Prophet ﷺ has said that if you recite *Aayatul Kursi* before retiring to bed, Allah ﷻ will command an angel to stand by your bedside and no Satan will be able to come close to you. The angel stays there until you wake up.

3) *Ru'ya-e-Salih*: Just and pious dreams. Dreams that are free from indulgence and satanic attacks.

The Ulama say that this is a sort of spiritual sighting. When a person sleeps, his external senses are out of function, the spirit observes and listens to the matters of the unseen world. The spirit sometimes listens to the sayings of Allah ﷻ, His angels, sometimes it sees original forms of worldly things and sometimes their identical/similar appearances which indicate towards the future events. Yusuf ﷺ's dream of eleven stars, the sun and the moon bowing before him which indicates future events. These are the true dreams and they require interpretations from an expert in this field. In the *Hādith*, these dreams are said to be the forty-sixth part of Prophethood. Meaning that the Prophets were first bestowed with true dreams and then with Prophethood.

<sup>23</sup>Uthmani 1043.2

Since the Prophets are free from self-deceit as well as from the instigations of Satan, their dreams are also *Wahi*. Satan can never overpower them, thus whatever they dream is a revelation from Allāh. Ibrahim ﷺ dreamt that he was slaughtering Ismail, his only son at the time, and he acted accordingly.

The *Awliya* are not *ma'soom* and thus their dreams cannot be regarded as *Wahi*. Their dreams are called *ilhaam*. The dreams of a saint will be according to his virtues and piety i.e. the more piety, the more truthful his dreams. The average Muslim's dreams are sometimes true and sometimes false.

Note. Sometimes a *fasiq* or even a *kafir* also sees true dreams. Like in our story, the ruler of Egypt, a *kafir*, saw seven cows and seven green ears of corn and it was interpreted by Yusuf ﷺ.

Note. Some philosophers deny the concept of dreams. Their main argument is that during the sleep or a state of unconsciousness the senses of a human being are out of function thus they cannot see nor hear nor feel anything.

One may ask, 'Did these philosophers never see a dream during their lifetime?' Certainly, they must have dreamt something at some stage. Our answer to their objection is that the senses are merely a creation of Allāh ﷻ. He is capable of showing us something without the aid of the senses.

The definition of dreams according to Imam Nawawi and Imam Mazri is, "Allāh ﷻ creates within the heart of a sleeper some observations in the same manner as He creates within the heart of the one awake. He can do whatever He wishes, sleep nor being awake can stop Him from fulfilling His desire."<sup>24</sup>

### Ta'beer

Every layman cannot conduct an interpretation of dreams. It needs a detailed study of the rules of interpretation. One should know fully the language in which the dream was seen, he should know the Qur'ân and *Sunnah*, he should have in mind the interpretations given by the Prophet ﷺ and by the pious followers

<sup>24</sup>Mārifat Qur'ân Khandhalwi, Khāzin



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**Note.** Sometimes a *fasiq* or even a *kafir* also sees true dreams. Like in our story, the ruler of Egypt, a *kafir*, saw seven cows and seven green ears of corn and it was interpreted by Yusuf ﷺ.

**Note.** Some philosophers deny the concept of dreams. Their main argument is that during the sleep or a state of unconsciousness the senses of a human being are out of function thus they cannot see nor hear nor feel anything.

One may ask, 'Did these philosophers never see a dream during their lifetime?' Certainly, they must have dreamt something at some stage. Our answer to their objection is that the senses are merely a creation of Allâh ﷻ. He is capable of showing us something without the aid of the senses.

The definition of dreams according to Imam Nawawi and Imam Mazri is, "Allâh ﷻ creates within the heart of a sleeper some observations in the same manner as He creates within the heart of the one awake. He can do whatever He wishes, sleep nor being awake can stop Him from fulfilling His desire."<sup>24</sup>

### Ta'beer

Every layman cannot conduct an interpretation of dreams. It needs a detailed study of the rules of interpretation. One should know fully the language in which the dream was seen, he should know the Qur'ân and *Sunnah*, he should have in mind the interpretations given by the Prophet ﷺ and by the pious followers

<sup>24</sup> Mâriful Qur'ân Khandhalwi, Khâzin



among the Ummah. Otherwise, silly mistakes will take place and interpretations will be incorrect. Once a person narrated his dream to the Prophet ﷺ, Abu Bakr Siddique رضي الله عنه requested permission and gave the interpretation. The Prophet ﷺ said, "You got some of it right, and you faltered in some."

Muhammad Ibn Sireen, who is the Imam of interpretation, was confronted by a person who said, "I dreamt myself giving Adhaan," He said, "You shall be blessed with a journey for hajj." Another person came and related the same dream. He said, "I fear that you shall be engaged in a robbery." His students were amazed at the different interpretations of one dream. He said, "The first person looked religious, and I took interpretation from the verse, 'And call unto mankind for hajj.'<sup>25</sup> The other person was of a different state and I took the interpretation from the verse, 'Then a herald called out, 'O' caravans, you are thieves.'<sup>26</sup> His interpretation proved to be true.

Abu Musa رضي الله عنه narrates, "The Prophet ﷺ once said, "I saw in a dream that I am migrating from Makkah to a town of palm trees. My thought was drawn towards Yamamah or Hajar, then it turned out to be Yathrib (an earlier name of Madinah) and I once dreamt that I shook my sword and it broke from the centre, this was the tragedy that befell the Muslims in the battle of Uhud. Then I saw that I shook it once more and it returned to the best of forms, and this was the conquest of Makkah and the unity of Muslims which Allâh generated for us."<sup>27</sup>

Abu Hurairah رضي الله عنه narrates that the Prophet ﷺ said, "While I was sleeping, the treasures of the earth were brought before me, then two golden bangles were put on my fists. They became a burden for me. I was ordered to blow them, I blew and they disappeared. I took the interpretation that they are the two impostors surrounding me; Aswad Anasi of Sana and Musaylama of Yamamah."<sup>28</sup>

<sup>25</sup>Sûrah Hajj 27

<sup>26</sup>Sûrah Yusuf 70

<sup>27</sup>Bukhari 6514/6519, Muslim 4217, Ibn Majah 3911

<sup>28</sup>Bukhari 6513, Muslim 4218, Tirmizi 2216, Musnad Ahmad 7901

Note. Ibn Umar رضي الله عنه narrates, "It is from the greatest forgeries that a person shows his eyes what they have not seen." (I.e. one says that I saw such and such a dream when he has not seen it in reality. It is regarded as the greatest lie, because it is lying on Allâh ﷻ, that Allâh ﷻ showed me such and such a dream whereas Allâh ﷻ never did.)<sup>29</sup>

Note. Abu Saeed narrates from the Prophet ﷺ, "The most correct dreams are those seen in the early hours of the morning." (Since the body has completed its rest, the stomach is empty and therefore there is less possibility of a dream caused by the filling up of the intestines. Also, this is the time of descent of the angels and the time of acceptance of duâs.)<sup>30</sup>

"Indeed Satan is to man an open foe."

Another verse in Sûrah Faatir says, "Verily, Satan is an enemy to you so treat him as an enemy. He only invites his adherents that they might become the companions of the blazing fire."<sup>31</sup>

His enmity with man started when he was ordered to prostrate before Adam عليه السلام and he rejected, objecting in a very jealous manner by saying, "I have been created from fire and he from clay. And fire is superior to clay. So the superior must not prostrate before the inferior." He was then expelled from Jannah (paradise) and he vowed, "Then by thy power I shall lead them all astray."<sup>32</sup>

He also said, "Surely I shall take an appointed portion from thy bondsmen. And surely I will mislead them, and surely I will create false desires in them, and surely I will command them to slit the ears of the cattle, and surely I will command them and they will change Allâh's creation (deface the nature)." (Allâh ﷻ says) "And whosoever chooses Satan for a friend instead of Allâh has surely suffered a loss that is manifest. Satan promises them and creates in them false hopes, but Satan's promises are nothing

<sup>29</sup>Bukhari

<sup>30</sup>Tirmizi 2200, Musnad Ahmad 10810, Darami 2053

<sup>31</sup>Sûrah Fath 6

<sup>32</sup>Sûrah Sâd 82



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<sup>30</sup>Tirmizi 2200, Musnad Ahmad 10810, Darimi 2053

<sup>31</sup>Sûrah Fath 6

<sup>32</sup>Sûrah Sâd 82



but deception."<sup>33</sup>

### Verse 6

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ  
نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ  
إِبْرَاهِيمَ وَاسْحَقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

*And thus does your Lord choose you and teach you the reality of events and complete His favours upon you and upon the family of Yaqub, just as He completed them upon your two fathers, Ibrahim and Ishaq formerly, verily your Lord is knowing, wise.*

Tafseer Majidi comments, "And as thou hast seen in thy dream, thy Lord will choose thee for His apostleship, and as a further gift He will teach thee the interpretation of discourses, and will fulfill His favours upon the house of Yaqub."

"Choose you..."

The Sufes say that there are two types of people among those associated with Allâh. 1. Those who are chosen by Allâh. 2. Those who draw themselves closer to Allâh and attain His pleasure. Allâh says, "Allâh chooses for Himself whom He wills, and guides unto Himself who turns (to Him)."<sup>34</sup>

The Prophets are definitely from the first category, as prophethood cannot be achieved by abundance in worship or any other way. Nevertheless, among the Prophets of Allâh, there are some who seem to be distinguished in this respect, for example, our Prophet Muhammad ﷺ is so beloved to Allâh, that Allâh has never addressed him by his name. We study the Qur'ân and realise that on

<sup>33</sup>Sûrah Nisâ 118-120

<sup>34</sup>Sûrah Shu'râ 13

some occasions Allâh addresses him with the words 'O Muzzammil' on some occasions He says 'O Muddathir' or 'Ya-ayyuhan-nabiye' or 'Ya-ayyuhar-rasool'.

In the same way Allâh has shown this special love to Musa ﷺ and Ibrahim ﷺ. When we read the above verse, we understand that Yusuf ﷺ is also among those who are specially chosen by Allâh and most beloved to Allâh.

"And teaches you the reality of events."

The words realities of events are very meaningful. They include the sharpness and alertness to solve the most complicated matters with ease. The ability to see events before their occurrence, and the interpretations of dreams. All of these qualities can be found in Yusuf ﷺ.

Yusuf ﷺ specialised in interpretations of dreams. Some scholars have said that he is the founder of this science. From the Muslim Ummah Imam Muhammad Ibn Sireen, the great scholar is said to be the Imam of this field.

"Complete his favours..."

The Arabic word 'Ni'mah' is literally used for circumstances in which a person gains pleasure. In the Holy Qur'ân the word has been used for internal, external, religious and worldly pleasures alike:

"And hath loaded you with His favours both without and within."<sup>35</sup>

"And if you would count the bounty of Allâh ye cannot reckon it."<sup>36</sup>

"The path of those whom Thou hast favoured."<sup>37</sup>

"He (Jesus) is nothing but a servant (of Allâh) on whom we bestowed favour."<sup>38</sup>

Taking these verses into account we learn that the favours fulfilled on Yusuf ﷺ are of all kinds and the biggest favour amongst them is apostleship.

<sup>35</sup>Sûrah Luqmân 20

<sup>36</sup>Sûrah Ibrahim 34

<sup>37</sup>Sûrah Zukruf 59

<sup>38</sup>Sûrah Zukruf 59



"Thy lord is knowing wise."

By ending the verse with these words there is an indication towards the reason for the preference of Yusuf عليه السلام i.e. since Allâh knows everything and since He is the most wise, He has chosen you. Allâh says in another verse: "Allâh knows best with whom to place his message." There is also an indication that the knowledge and wisdom which Yusuf عليه السلام is going to receive is from none but the All-Knowing and Wise Creator Himself.

### Verse 7

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلسَّائِلِينَ ﴿٧﴾

*"Verily in Yusuf and his brethren there are signs (of Allâh's sovereignty) for the seekers (of truth)."*

Tafseer Uthmani comments, "Those who want to learn a lesson (reach some result) by such stories, for them there are ample signs of guidance and lesson in the story of Yusuf عليه السلام and his brethren. Hearing this story, a mark of mighty power and Glory of Allâh جل جلاله is inscribed in the hearts. The proof of the truthfulness of the Holy Prophet صلوات الله عليه is obtained in that he has divulged the historical facts so thoroughly and clearly, though he is 'Ummi' and has not learnt from any mortal. No explanation to this fact can be given except that Divine Revelation had taught him and informed him about the historical details of the past. For the Quraish who had enquired about this story at the incitement of the Jews, there is a great lesson in that as the brothers of Yusuf عليه السلام drove him out of the house, plotted his murder and expulsion, and degraded him immensely. At last one day they came to him remorsefully and in utter destitution. Allâh جل جلاله raised Yusuf عليه السلام to the high ranks of spiritual and material wealth and glory, and he in return turned a blind eye to the faults of his brothers and forgave them with an open heart. Similarly the brethren of the Holy Prophet صلوات الله عليه made unholy schemes against him, troubled him mercilessly, attacked his innocence and prestige and finally compelled him to leave his home. Soon the day came when the sun of his glory shone and after a few years the historical day of The Meccan Victory came when the Holy Prophet صلوات الله عليه forgave his country brothers their past faults saying

the same words which Hadhrat Yusuf عليه السلام said to his brethren.

"...and his brethren.."

Yusuf had one real brother, Binyamin, and ten half brothers. The names are as follows:

1. Reuben, 2. Shamoon, 3. Laawi, 4. Yahuda, 5. Ashkaar and 6. Zabhan, these six are from the wife 'Leah'. 7. Jadd and 8. Aaashar, from slave girl 'Zulfa'. 9. Naftali and 10. Dan, from slave girl 'Balha'.<sup>39</sup>

As mentioned before, it must be kept in mind that Yusuf عليه السلام's brothers were not Prophets. There is neither any Islamic narration nor any Israeli story regarding their prophethood. This is the opinion of Ibn Hazm, Ibn Kathir, Ibn Taymiyah and Allama Uthmani rahmatullahi alaihim.

Some scholars held the opinion of their prophethood. Their main reasoning is through the verse, "We revealed upon Ibrahim and Ismail and Ishaq and Yaqub and the tribes, etc." The indication of tribes is thought to be towards the sons of Yaqub عليه السلام.

However, Ibn Kathir says that the said meaning is merely one possible interpretation. The other meaning which is a much stronger is that since the Prophets of Bani Israel were from the progeny of Yaqub عليه السلام, the indication is towards those Prophets and not towards the sons of Yaqub عليه السلام. Allâh knows best.

**Note:** Yusuf عليه السلام had ten brothers who plotted against him and in the end Yusuf عليه السلام was victorious. Similarly there were ten tribes of Quraish who were the most active in hurting our beloved Prophet صلوات الله عليه. Namely, 1. Banu Makhzoom, 2. Banu Adyy, 3. Banu Tameem, 4. Banu Asad, 5. Banu Umayyah, 6. Banu Saheem, 7. Banu Hanifa, 8. Banu Abd-ddar, 9. Banu Ka'ab and 10. Banu Nawfal. They embraced Islam in the end.<sup>40</sup>

<sup>39</sup>Qazi

<sup>40</sup>Qazi p.45



Verse 8

إِذْ قَالُوا لْيُوسُفُ وَآخُوهُ أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ ط  
إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ ﴿٨﴾

**Recall, when they said, "Surely Yusuf and his brother (Binyamin) are dearer to our father than we, whereas we are more powerful than they, and indeed our father is in a clear mistake.**

Here Tafseer Majidi relates the verses of the Bible, which are quite similar to the Qur'anic verses.

The Bible says, "Now Israel loved Joseph more than all his children, because he was the son of his old age." <sup>41</sup> "His father loved him above the rest of his sons, both because of the beauty of his body and the virtues of his mind, for he excelled the rest in prudence." <sup>42</sup> "Upon Joseph centered the love of his father." <sup>43</sup>

Allama Uthmani writes, "Hadhrat Yaqub عليه السلام loved Yusuf عليه السلام and his real brother Binyamin very much because they were younger than their stepbrothers. Their mother had died so they required more care and love. Moreover, Hadhrat Yaqub عليه السلام through divine revelation, had understood that the future of Yusuf عليه السلام was highly resplendent. Beside that, his extraordinary beauty of his face and his character attracted the attention of Hadhrat Yaqub عليه السلام. His stepbrothers were dissatisfied with this behaviour. They thought that it was they who stood in the time of need being a powerful band and were the prop of his old age, while Yusuf عليه السلام and Binyamin were only children without expectations. With these ideas in mind they said that, "Their father was in a great mistake (or manifest error) regarding that affair, and he did not evaluate his profit and loss."

**Question:** Why did Yaqub عليه السلام give preference to Yusuf عليه السلام and Binyamin

<sup>41</sup> Genesis (The First Book Of Moses) 37:3- Tafseer Majidi

<sup>42</sup> Antiquities of the Jews: 11.2.1- Tafseer Majidi

<sup>43</sup> The Book Of Jeremiah 246:7 - Tafseer Majidi

whereas it is Allâh's clear order that a father should treat his children equally?

We read in one *Hâdith* a Sahâbi came to our beloved Prophet ﷺ and requested him to be the witness of a gift, which he wanted to give to his son Nu'man. The Prophet ﷺ enquired, "Do you have any other children?" He replied, "Yes." The Prophet ﷺ enquired, "Then have you given a similar gift to all of them?" He said, "No." The Prophet ﷺ said, "Then get someone else to be your witness. Does it not please you that they be equal to you in obedience?" He said; "Of course". The Prophet ﷺ said, "Then do not do this."

**Answer:** It is quite clear that being a Prophet, Hadhrat Yaqub عليه السلام must have treated them equally with regards to worldly affairs e.g. food, clothing and sustenance, etc. But the matter of love is beyond one's control. The heart is not in one's control; it can be attached or attracted towards one child more than the other. There will be no questioning regarding this. One will only be questioned if he acts accordingly in outward matters by preferring one to the other. The Holy Prophet ﷺ had nine wives at one time. He would treat them equally but his love for some of them was more than the others. This is why he shared things equally, yet he would supplicate in the following words, "O' Allâh! This is my sharing of what is in my control, so do not reckon me for what is beyond my control." i.e. the love of the heart. It is the case with children.

**Note:** It is permissible to give more attention to one child, if there are special reasons for that e.g. he or she is disabled, or poorer than others or he or she is engaged in studying and needs more help. In these cases one is allowed to pay more attention to that particular child.

Verse 9

أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا  
مِنْ بَعْدِهِ قَوْمًا ضَالِّينَ ﴿٩﴾

(One said) "Kill Yusuf or cast him away to some land, your father's



*favour will then be free for you, and you will thereafter become good fellows."*

The fire of malice was burning in their hearts. At last, they counselled that in the presence of Yusuf عليه السلام it was not possible to draw the special attention of their father, so Yusuf عليه السلام should be finished. Either they should kill him or cast him away in some far distant land from where he could have no return. When Yusuf عليه السلام would be away from him, naturally they will be alone entitled to the countenance of their father. Binyamin very probably was not significant in their eyes. His position, they might have thought, was supplementary to Yusuf عليه السلام. Afterwards, they thought, they would repent of their sins and be pardoned and become pious men.

Some commentators have said that, "*And thereafter become good fellows,*" means that after removing Yusuf عليه السلام from their way, all their affairs would be set right, as the countenance of their father would change to them, being disappointed in Yusuf عليه السلام.

They said the above due to jealousy. How damaging is this bad habit? See what jealousy has done to the household of a great Prophet of Allâh. Hurting the person in connection can never satisfy anyone except the jealous person. This is why Ameer Muâwiya رضي الله عنه once said, "*I can please all persons except for the jealous one. Because nothing can please him except the destruction of the favours or bounties from the one towards whom he feels jealous.*"

Allâh ﷻ has especially taught us to seek refuge from the jealousy of the jealous. We read in Sûrah Falaq: "*And (we seek refuge) from the evil of the jealous when he shows jealousy.*"

*"You will thereafter become good fellows."*

Shaytaan is our greatest enemy and the greatest traitor. Here he casts in their minds the thought of committing a major sin on the possibility of becoming virtuous afterwards through repentance.

There is no question regarding the forgiveness of Allâh ﷻ, but two things should

be borne in mind. First the sin of killing is a major sin, the Qur'ân states that killing a Mu'min is a major sin leading to eternal punishment in hell. The Hâdith also states that after shirk, murder is the gravest sin.

Secondly, repentance is originally from sins which are committed through forgetfulness, being unmindful and unaware of the consequences of the sin. The Holy Qur'ân says, "*Forgiveness is only incumbent on Allâh towards those who do evil in ignorance (and) then turn quickly (in repentance) to Allâh. These are they towards whom Allâh relenteth. Allâh is Ever All-Knower, All-Wise*"<sup>44</sup>.

There are two conditions of accepting repentance mentioned here:

- 1) 'Do an ill deed in ignorance' - not through evil desires and knowing the grave punishment for that particular sin.
- 2) 'Repent quickly' - if repentance is not done quickly enough it could have harsh effects on that person. Furthermore, it is not a Mu'min's habit to commit sins in the hope of forgiveness. Therefore, the thought of killing Yusuf عليه السلام and then repenting afterwards is very misleading. May Allâh safeguard us all from the evil thoughts put in our minds by the accursed Shaytaan, and may he make us aware of the evil tricks of Shaytaan and may he safeguard us from falling into his traps. Ameen.

#### Verse 10

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَ الْقُوَّةُ فِي غَيْبِ الْجُبِّ يَلْتَقِطُهُ

بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ ﴿١٠﴾

*"One speaker from among them said 'Do not kill Yusuf but, if you must be doing, then fling him into the bottom of a pit; some traveller may pick him up.'"*

The speaker was Juda (Yahuda) who said that killing was a severe thing and

<sup>44</sup>Sûrah Nisâ 17



they could achieve their object without it. If they want to remove him from the place it was advisable that they cast him in some unknown well, far away from their own habitat. Abu Hayyan has quoted some linguists that 'Gayabat al-Jabb' is a cabin made in the wall of a well just above the surface of the water. In short, they declined to bear the sin of intentional murder. In that case some caravan passing or someone temporarily residing there might take him out of the well and thus their hands would be innocent of bloodshed; the snake shall die and the stick will not break.

### Verse 11

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصِحُونَ ﴿١١﴾

*They said; "O father! Why is it that you do not trust us with Yusuf, whereas we are indeed his sincere well-wishers?"*

Having formed the plot, the brothers proceeded and put it into execution. The verse indicates that they had also made such requests before, but Hadhrat Yaqub عليه السلام was not satisfied and refused to let Yusuf go with them.

### Verse 12

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَفِظُونَ ﴿١٢﴾

*"Send him with us tomorrow that he may refresh himself (with fruits) and play. Lo! We shall take good care of him."*

Allama Uthmani writes, "They made all possible pretensions in persuading their father to send Yusuf عليه السلام with them to their pastures. They said that Yusuf would become dull at home, and his health would be spoiled if he was not permitted to the outskirts for running, playing and enjoying freely in the climate of jungles. In the open forest atmosphere, Yusuf عليه السلام would play freely and eat jungle fruits and would be hale and hearty. It is said that generally their games

and enjoyments in the jungles were archery and racing.

Abu Hayyan has said playing within limits is a source of pleasure and exercise for children, and the brothers made vehement requests and promised full protection. Thus Hadhrat Yaqub عليه السلام was forced to send Yusuf with them. Commentators have written that they had also enticed Yusuf عليه السلام separately to recreation and outing.

### Verse 13

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾

عَنْهُ غَافِلُونَ ﴿١٣﴾

*He said, "Verily it grieves me that you should take him away and I fear lest a wolf may eat him while you are heedless of him."*

Hadhrat Yaqub عليه السلام said to them that the very idea of his separation from Yusuf grieved him. Besides, Yusuf was a boy and the fear of a carnivore beast like wolf was painful. It is said that wolves were frequently found in that jungle.<sup>45</sup>

Maulana Abdul Majid Daryabadi rahmatullahi alaihi writes, "Though now comparatively rare, in ancient Palestine, wolves were amongst the most prominent wild animals."

Mufti Shafi sahib states, "Yaqub عليه السلام had seen a dream that he himself was on a mountain and Yusuf عليه السلام was in the valley. Suddenly ten wolves surrounded Yusuf and tried to attack him. One of the wolves defended Yusuf and saved him. Thereafter Yusuf disappeared into the Earth - the interpretation came to be that the ten wolves were the ten brothers and the wolf that defended him was Yahuda the eldest brother, and being thrown in the well was the disappearance."

<sup>45</sup>Uthmani 1049:2



they could achieve their object without it. If they want to remove him from the place it was advisable that they cast him in some unknown well, far away from their own habitat. Abu Hayyan has quoted some linguists that 'Gayab al-Jabb' is a cabin made in the wall of a well just above the surface of the water. In short, they declined to bear the sin of intentional murder. In that case some caravan passing or someone temporarily residing there might take him out of the well and thus their hands would be innocent of bloodshed; the snake shall die and the stick will not break.

### Verse 11

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصِحُونَ ﴿١١﴾

*They said; "O father! Why is it that you do not trust us with Yusuf whereas we are indeed his sincere well-wishers?"*

Having formed the plot, the brothers proceeded and put it into execution. This verse indicates that they had also made such requests before, but Hadhrat Yaqub عليه السلام was not satisfied and refused to let Yusuf go with them.

### Verse 12

أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَفِظُونَ ﴿١٢﴾

*"Send him with us tomorrow that he may refresh himself (with fruit) and play. Lo! We shall take good care of him."*

Allama Uthmani writes, "They made all possible pretensions in persuading the father to send Yusuf عليه السلام with them to their pastures. They said that Yusuf would become dull at home, and his health would be spoiled if he was not permitted to the outskirts for running, playing and enjoying freely in the climate of jungles. In the open forest atmosphere, Yusuf عليه السلام would play freely and eat jungle fruits and would be hale and hearty. It is said that generally their game

and enjoyments in the jungles were archery and racing.

Abu Hayyan has said playing within limits is a source of pleasure and exercise for children, and the brothers made vehement requests and promised full protection. Thus Hadhrat Yaqub عليه السلام was forced to send Yusuf with them. Commentators have written that they had also enticed Yusuf عليه السلام separately to recreation and outing.

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Ibn Abbas has said that due to the dream, Yaqub ﷺ feared from his sons, but did not disclose the full interpretation.

Yaqub ﷺ had his fears, but how could he put them off their intentions? If they were driven to open hostility they may cause him harm. He must deal with his sons wisely and cautiously. He pleaded that he was an old man and due to his immense love for Yusuf he would surely miss him and be sad without him. And after all Yusuf ﷺ was a small boy of less than ten years. He was not of an age to play with them. They would be busy in their game while a wolf might come and attack Yusuf ﷺ. In saying this, Yaqub ﷺ unwillingly gave them a clue and they used the same excuse. In other words that which was to happen reflected in his heart beforehand.

Maulana Idrees Khandhalwi writes, "Since the hearts of the Prophets are sound, they can smell the falsehood from what is being said to them. The *Hâdith* says, 'Truth is said with the contentment of the heart whereas lies hold the doubt.' Upon hearing their request, Yaqub ﷺ instantly realised the jealousy and wickedness of their plot.

The Sufis derive from here that *Taqdeer* is, after all, victorious over *Tadbeer*. The strong feeling of Yaqub ﷺ and both his excuses were unable to stop the separation of Yusuf ﷺ. Yaqub ﷺ was compelled to let Yusuf ﷺ go against all his wishes. The Sufis say, "What value does the will of a servant hold in relation to the will of the Lord."

#### Verse 14

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَ نَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخٰسِرُونَ ﴿١٤﴾

***They said, "If the wolf were to devour him despite of our numbers, then surely we are the losers."***

They said, "How is it possible that in the presence of such a powerful band like us, a wolf may devour our young brother?" It means we are nothing and we

have lost everything of our character as a strong and powerful group.<sup>46</sup>

Yaqub ﷺ had mentioned two reasons for not letting Yusuf ﷺ go with them:

- 1) His love for Yusuf ﷺ was such that he would not be able to bear the separation.
- 2) He had a fear that some wolf may eat him. The brothers rebutted the second objection but not the first, because that was the cause of their jealousy.

#### Verse 15

فَلَمَّا ذَهَبُوا بِهِ وَ أَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيِّبِ الْجُبِّ - وَ أَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَ هُمْ لَا يَشْعُرُونَ ﴿١٥﴾

***So when they did take him away and they all agreed to throw him down to the bottom of the well; And we hinted to him, "You shall surely tell them of this their affair while they perceive not."***

Commentators have related heart rending and poignant stories from the time when Yusuf ﷺ and his brothers went out of sight from Hadhrat Yaqub ﷺ up to the moment when they cast him into the well. God knows up to what extent they are correct. The Holy Qur'ân, from the viewpoint of its own aim, does not attach much importance to such sentimental details, as they do not serve any sublime motive except emotional presentation to excite the human passion of the reader. The excitement of human passions may be the principle theme of dramas and novels, but it is certainly not the main theme of the divine book. The worldly stories written by the worldly writers generally excite and move people to passionate lamentation. But the Holy Qur'ân aims at the creation of that sensitivity and tender-heartedness in the heart of the audience and readers whose source are *Imân* (belief) and *Irfân* (recognition of the Lord). Common sensitiveness, which is found in the believers and the unbelievers and even in the animals, is not the general appeal of the Holy Qur'ân unlike common orators and writers.

<sup>46</sup>Uthmani 1049:2



Here in this story the Holy Qur'ân has described, omitting the middle events, the last thing, that the brethren of Yusuf عليه السلام, with all possible pretexts, took away Yusuf عليه السلام, from their father and decided to throw him in the well according to their prearranged plan. At the time God had hinted to Yusuf without the others being conscious of this, not to worry; one day he would tell them of all their activities and treatment, and that he would be of such a high rank at that time that his brothers would not know him, or due to the lapse of time it would even be difficult for them to recognise him.

How this divine hint or indication came to Yusuf عليه السلام - either in dream, or when awake or, through inspiration or through an angel - is a subject which is absent from the Qur'ân. It is said of course, observing the word *Awhayna* that revelation is not confined to the age of forty years and above, because Hadhrat Yusuf عليه السلام was a boy at the time.<sup>47</sup>

Allâh ﷻ was with Yusuf عليه السلام in all his difficulties, sorrows, and sufferings, as he is with all his servants who put their trust in him. His brothers, betrayed him and left the poor boy, perhaps to die or to be sold into slavery. But he was undaunted. His courage never failed him.

I recall here a story of Hazrat Maulana Rashid Ahmed Gangohi rahmatullahi alaihi (died 1323 A.H.). When he was only five or six years old, he created a habit of performing his salaah in the masjid. One day he was late, the salaah had started. He had to take water out of the well to perform wudhu. As he pulled the bucket, he accidentally slipped and fell inside. On hearing the noise people broke their salaah and ran towards the well. They were really scared. However, Hazrat shouted from inside 'Do not worry, I am safe. I have seated myself inside the bucket.' It is this courage that made Hazrat what he was. One should try and read the biography of Hazrat Gangohi rahmatullahi alaihi named "Tazkiratur-Rashid".

To console Yusuf عليه السلام Allâh ﷻ revealed that the day will come when you shall be on a lofty rank and you will inform them of their evil activities towards you and they won't even recognise you.

<sup>47</sup>Uthmani 1050:2

The Sufis say:

- 1) "The plot which was planned to ruin the future of Yusuf عليه السلام proved to be the first step towards the upliftment of Yusuf عليه السلام."
- 2) Mujahid says that the hint made to Yusuf عليه السلام is called 'Ilham'. Allâh ﷻ consoles the hearts of his beloved through 'Ilham'.
- 3) Ibn Kathir has narrated here that when Yusuf عليه السلام's brothers came to him in Egypt, he recognised them but they did not recognise him. He called for a pot, put it on his palm and knocked on it. He heard some noise and said, "This pot is telling me that you had a half brother named Yusuf, you took him away from his father and threw him in a well." Then he knocked on it again, put it to his ears and said, "It is telling me that you then put false blood on his shirt and showed it to your father saying a wolf had eaten him." The brothers were stunned and they said to each other, "This pot had surely disclosed the truth to the king." This is what was revealed to him in the well that one day that you shall inform them and they will not know.

The lesson taken from here is that a *salik* should put the matters of his enemies in to the hands of his Lord. (And not take any steps towards degrading them). It is Allâh ﷻ who will grant him victory, no matter what happens. "Allâh has control and power over his affairs, but most among mankind know it not."

## Verse 16

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾

"And they came to their father at night fall, weeping"

Allama Uthmani writes, "Either it was night when they reached home or they had intentionally done so, because in daylight it was rather difficult to show their shameless faces to their Prophet father. The darkness of night could conceal, to a certain extent, their shamelessness, hard heartedness, false lamentation and crying."



Ammash has rightly said, "After hearing the sighing and weeping of the brothers of Yusuf عليه السلام, we cannot believe in the truthfulness of someone only by his tearful eyes."

### Verse 17

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ  
الذِّئْبُ ۚ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾

*They said, "Father! We went off competing and left Yusuf by our stuff so a wolf devoured him, but Thou will never believe us even though we are the truth tellers."*

Allama Uthmani writes, "The brothers of Yusuf عليه السلام said to their father, "We had not fallen short in giving protection to Yusuf عليه السلام and we had seated him near our belongings such as clothes, etc. and then we began racing. No sooner were we out of sight that some wolf ate him to our surprise, because during such a short time we could not imagine that a wolf would prey on him. And you would not believe us as you have been already in misapprehension about us concerning Yusuf عليه السلام, even though we may be quite true in your eyes, yet you can never believe us in this particular matter."

### Verse 18

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ  
أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۚ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾

*And they brought his shirt with false blood on it. He said, "Nay but your minds have made up a tale, so patience is better for me, and it is*

**Allâh only whose help can be sought on what you express."**

Allama Uthmani writes, "The brothers of Yusuf عليه السلام had blotted the shirt of Yusuf عليه السلام with the blood of a deer or a goat killed for this purpose. They showed this blotted shirt to Hadhrat Yaqub عليه السلام in argument of their false statement or explanation."

Tafseer Majidi comments, "And they took Yusuf عليه السلام's coat, killed a kid and then dipped the coat in the blood."<sup>48</sup>

Some commentators say they blotted the shirt with a goat's blood, because its blood resembles human blood.

Indeed one lie creates a hundred lies; yet, it still cannot create firm belief, because the liar is himself disbelieving.

Mawardi *rahmatullahi alaihi* has said, "The shirt of young Yusuf عليه السلام was one of the wonders of that time." He narrates that three major events are related to it:

- 1) The event of blotting it with false blood, which in the end proved their lies.
- 2) In the story concerning Zuleikha, it was the shirt of Yusuf عليه السلام which proved his innocence.
- 3) This shirt of Yusuf عليه السلام was taken to his father and put on his face and this miraculously resulted in the return of Yaqub عليه السلام's eyesight.<sup>49</sup>

Yaqub عليه السلام realised the statements were false for four reasons:

- 1) He knew the interpretation of Yusuf's عليه السلام dream, that a time will come when Yaqub عليه السلام would see his beloved son at a very high rank. This was yet to happen so Yusuf عليه السلام could not be dead, therefore indeed this was a plot.
- 2) The brethren of Yusuf عليه السلام could not find a reason, except that which their father had feared.
- 3) The shirt was in its original form, whereas if a wolf had devoured him then it would have been torn.
- 4) A liar himself is in disbelief and thus he has to express his point with different tactics and he holds doubt in the acceptance of his falsehood. That is why they

<sup>48</sup>Gibbons 'Decline and Fail of the Roman Empire' 37:31- Tafseer Majidi 361

<sup>49</sup>Rumooz



said, "You will not believe us even though we are truth tellers."

"So patience is better for me and it is Allâh only whose help can be sought. In this verse two fundamentals of *Imân* and *Yaqeen* have been mentioned. Every Muslim is obliged to tackle problems and calamities with these two weapons. One is 'Sabre Jameel' and the other 'Seeking help from Allâh only'.

It is a concept of the Holy Qur'ân that it does not merely narrate stories, rather it teaches meaningful and most valuable lessons through out its narration. The benefit of this procedure is that the teachings gradually settle down in the depths of the heart. Similarly, at this point the Qur'ân teaches us that Ya'qub عليه السلام had to go through the great burden of losing the coolness of his eyes. Yet, he stayed patient and seeks help from Allâh.

### SABR (Patience and perseverance)

The word 'Sabr' has been mentioned 90 times in the Holy Qur'ân. Imam Ahmed rahmatullahi alaihi says, "Sabr is wajib on every Muslim according to Ijmaa." He also says, "Half of Imân is Sabr and half is Shukr."

The literal meaning of Sabr is to stop someone. In the eyes of the Shari'ah, sabr is to refrain from showing the effects of grief through complaining by the tongue and shouting. The natural flow of tears and the sorrow of the heart are not contrary to sabr. Sabr is a great asset for a believer. Allâh ﷻ says, "Seek Allâh ﷻ's help through sabr and salâh."

Abdullah Ibn Abbas رضي الله عنه, was informed of the death of his brother while he was on a journey. He instantly stopped the camel, descended, performed wudu' and then performed two rak'ats of salâh. When he finished his salâh, he read the above verse and said "Allâh ﷻ loves those who endure sabr and has promised great rewards for such people." He says, "And We will certainly bestow, on those who patiently persevere, their reward according to their actions."<sup>50</sup> He also says, "Those who patiently persevere will truly receive a reward without measure."<sup>51</sup> And again, "How sweet the reward for those

who do good. Those who persevere in patience and put their trust in their Lord and Cherisher."<sup>52</sup>

In another place, "The reward of Allâh for him who believes and does right is better and only the steadfast will obtain it."<sup>53</sup> He says, "And Allâh loves those who are firm and steadfast."<sup>54</sup>

The Holy Prophet ﷺ says, "The state of a Mu'min is amazing; he gets the better in all affairs and that is only for a Mu'min. If he is granted joy and happiness, he is thankful which is good for him and if any grief strikes him he is patient and that is also good for him." He also says, "No one has been gifted with something better and broader than sabr." Sabr is so broad that it takes all the hammering and despite experiencing negativity it dissolves a man's sorrows.<sup>55</sup>

Imam Tirmizi narrates from Muaaz Ibn Jabal رضي الله عنه that the Prophet ﷺ said, "...and know that help is with patience, relief is with agony and with hardship there is ease."

Abu Dardaa رضي الله عنه says, "A son of the Prophet Sulayman عليه السلام passed away. He was stuck with severe grief. So two angels in the form of humans approached him and requested for a judgement. One said, 'I planted some seeds. I hadn't yet harvested them and this person passed by the field and destroyed the crops.' He asked the other person, 'Why did you do this?' He replied, 'I took the main street and as I was walking, I came upon the crops. I looked to the right and to the left but could not find any path to walk. Then I realised that the crops are on the road and I had no choice but to walk over them.' Sulayman عليه السلام asked the other, 'Why did you plant on the road? Do you not know that people need a road to walk on?' The

<sup>50</sup> Sûrah Nahl 96

<sup>51</sup> Sûrah Zumar 10

<sup>52</sup> Sûrah Ankabût 59

<sup>53</sup> Sûrah Qasas 80

<sup>54</sup> Sûrah Ale Imrân 146

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"So patience is better for me and it is Allâh only whose help can be sought. In this verse two fundamentals of *Imân* and *Yaqeen* have been mentioned. Every Muslim is obliged to tackle problems and calamities with these two weapons. One is 'Sabre Jameel' and the other 'Seeking help from Allâh only'.

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Abdullah Ibn Abbas رضي الله عنه, was informed of the death of his brother while he was on a journey. He instantly stopped the camel, descended, performed *wudu* and then performed two *rakâts* of *salâh*. When he finished his *salâh*, he recited the above verse and said "Allâh ﷻ loves those who endure *sabr* and has promised great rewards for such people." He says, "And We will certainly bestow, on those who patiently persevere, their reward according to their actions."<sup>50</sup> He also says, "Those who patiently persevere will truly receive a reward without measure."<sup>51</sup> And again, "How sweet the reward for those

who do good. Those who persevere in patience and put their trust in their Lord and Cherisher."<sup>52</sup>

In another place, "The reward of Allâh for him who believes and does right is better and only the steadfast will obtain it."<sup>53</sup> He says, "And Allâh loves those who are firm and steadfast."<sup>54</sup>

The Holy Prophet ﷺ says, "The state of a Mu'min is amazing; he gets the better in all affairs and that is only for a Mu'min. If he is granted joy and happiness, he is thankful which is good for him and if any grief strikes him he is patient and that is also good for him." He also says, "No one has been gifted with something better and broader than *sabr*." *Sabr* is so broad that it takes all the hammering and despite experiencing negativity it dissolves a man's sorrows.<sup>55</sup>

Imam Tirmizi narrates from Muaaz Ibn Jabal رضي الله عنه that the Prophet ﷺ said, "...and know that help is with patience, relief is with agony and with hardship there is ease."

Abu Dardaa رضي الله عنه says, "A son of the Prophet Sulayman عليه السلام passed away. He was stuck with severe grief. So two angels in the form of humans approached him and requested for a judgement. One said, 'I planted some seeds. I hadn't yet harvested them and this person passed by the field and destroyed the crops.' He asked the other person, 'Why did you do this?' He replied, 'I took the main street and as I was walking, I came upon the crops. I looked to the right and to the left but could not find any path to walk. Then I realised that the crops are on the road and I had no choice but to walk over them.' Sulayman عليه السلام asked the other, 'Why did you plant on the road? Do you not know that people need a road to walk on?' The

<sup>50</sup> Sûrah Nahl 96

<sup>51</sup> Sûrah Zumar 10

<sup>52</sup> Sûrah Ankabût 59

<sup>53</sup> Sûrah Qasas 80

<sup>54</sup> Sûrah Ale Imrân 146

<sup>55</sup> Al Jamal wal Kamal



angel replied, 'So why are you grieving so much? Do you not know that death is the road to the hereafter?' (Tanbeehul-Ghafilin p.259)

### Verse 19

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبُشْرِي هَٰذَا  
غُلْمٌ وَاسْرُوهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾

*And there came a caravan of travellers, they sent their water-drawer and he let down his bucket. He said "Good news! Here is a boy." So they hid him as merchandise, and Allâh was the All-knower of what they did.*

It is said that Yusuf remained in the well for three days. Allâh protected him. One of the brothers, Juda, came to the well daily and brought some food. The other brothers also felt that Yusuf should not be killed and that some foreign travellers would take him out of the well and take him away to a foreign land. At last, a caravan was passing by and in accordance with their custom, the caravan was proceeded by advance parties in search for water and to pitch a camp nearby. The water drawer let down the pail into the pit. Yusuf was not very heavy; he sat in the bucket and caught hold of the rope. The water-drawer was surprised and taken aback when he found this handsome young boy who looked as innocent as an angel with a face as bright as the sun. He cried out with joy and delight, "It is a strange boy, he will be sold at a very high price."

Some commentators say that 'Bushra' the Arabic word for good news is a proper noun, the name of the companion to whom he shouted.

Some commentators have narrated here that the brothers of Yusuf saw Yusuf being taken out of the well. They rushed towards them and claimed that he was their slave who had absconded. They then sold Yusuf to the caravan for a

meager sum of money.

The caravan was travelling from Arabia to Egypt carrying spices, balms and myrrh. A merchant thinks of everything in terms of the money to be made out of it. When they saw this youth of surpassing beauty, the first thoughts that entered their minds were that if this young man could be sold in the Egyptian slave market to one of the rulers of Egypt, what a price he would fetch!

"But Allâh knows..."

To different people the situation appeared different. A young boy was bewildered, a father has lost his son and is in the sorrow of losing his most beloved one, the brothers were eager to exile Yusuf because his return would disclose their lies, and they could be back to square one. The merchants were gloating over their gain but the horizon of all is limited, Allâh knew their deeds, their feelings and their motives and He had His own plans. If He had willed He could have made Yusuf a master of Egyptian treasures in an instant, without all these procedures but in His wisdom He delayed. Therefore, despite knowing all things and seeing all matters, everything was done deliberately. It is said, "Hastening is an act of Satan and taking things easy is the practice of Rahman."

"And their came a caravan."

Was it a coincidence? No. The Lord who sent a caravan to the desert of Arabia and who put in their minds the thought of staying with Hajrah and Ismail (عليه السلام), diverted an Arabian caravan towards this Syrian dessert to assist Yusuf (عليه السلام).

Mufti Shafee Sahib narrates here in his Kashkol that once a person fell in a well in a deserted land. There was no way out. He was waiting for his death when suddenly he heard a bang and a snake appeared. The snake approached the person and began to wrap itself around his body. Then it began to crawl on the walls of the well. In this manner it climbed the walls of the pit and put the person on the ground and returned to the inside of the well.

The lesson to be learnt here is that whosoever depends upon Allâh and has faith in Him during the hardest times, then surely the Merciful Lord's assistance



hastens towards him. "And whosoever putteth his trust in Allâh, He will suffice him." Allâh brings his commands to pass. Indeed Allâh has a measure for all things"

### Verse 20

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ ۖ وَكَانُوا فِيهِ مِنَ  
الزَّاهِدِينَ ﴿٢٠﴾

**"And they sold him for a mean price! A few counted dirhams; and they were of those who regarded him insignificant."**

When the brothers came to know that a caravan had taken him out of the well, they hastened to get there and claimed Yusuf as their absconding slave who ran away from them habitually. They claimed that due to his bad habit of running away they did not want to keep him and were ready to sell him. It is said that they sold Yusuf for eighteen dirhams or so. Nine brothers took two dirhams each, Juda did not take his share.

The aforementioned *Tafseer* is narrated from Mujahid and Ikrimah. Qatadah has given a different interpretation saying that the indication is towards the caravan, i.e. the caravan sold Yusuf for a mean price.

Qazi Suleman Mansoorpuri writes in 'Al Jamal wal Kamal', "This second opinion is the correct one because:

1) There is no evidence that the brothers returned to the pit when the caravan pulled Yusuf out.

2) By referring this pronoun to the brothers of Yusuf, the flow of the conversation is interrupted. The verses 19 and 20 are both related to the caravan.

3) The caravan had picked up Yusuf from the well and its members who attached no value to Yusuf (as it happens with something found on the street). "And thus the most precious of Human lives in that time was sold into slavery by the caravan."

Khâzin says, "The caravan took Yusuf to Egypt and put him for sale in the slave market."

Qitfeer, one of the ministers of Egypt and the treasurer for the Egyptian King bought him.

Wahb Ibn Munabbih has said that Yusuf was auctioned in the market and the bidders uplifted his price to the extent that he was sold for his equivalent weight of silver, silk and musk.<sup>56</sup>

Tafseer Majidi has narrated here from the Bible, "And they drew and lifted Joseph out of the pit, and sold Joseph to the Ishmailites for twenty pieces of silver."<sup>57</sup> "So they drew Joseph up out of the pit and sold him to the merchants for twenty minas."<sup>58</sup> "Each took two pieces with which he bought shoes."<sup>59</sup>

Regarding the Israeli narrations the Prophet ﷺ has ordered us, "Do not believe them (as most of them are distorted), yet do not reject them outright." Thus these narrations may not be suitable for proving something but they can give some indication.

Ibn Kathir has also supported the first opinion that the meaning of the verse is that the brothers claimed Yusuf to be their slave and sold him to the caravan because the caravan was not abstentious to him, rather they were overjoyed and were happy to make a fortune out of Yusuf.<sup>60</sup>

"And they attached..."

<sup>56</sup> Khâzin 11:3

<sup>57</sup> Gibbons 'Decline and Fall of the Roman Empire' 37:26 - Tafseer Majidi 363:2

<sup>58</sup> 11:3,3

<sup>59</sup> 'The Jewish Encyclopedia' 249:7 - Tafseer Majidi 363:2



They were abstentious. This implies that the brethren were not all keen on making a bargain out of Yusuf; they were only keen on getting rid of him anyhow.

Ibn Kathir says, "They attached no value to him because they did not realise his status in the eyes of Allâh nor did they know of his prophethood."

The Sufis say, "Openly sighting cannot lead to apprehension of the Jewel of Wilayat let alone the apprehension of Nubuwwat. Without realisation it is hard to fulfill the rights of those closely attached with Allâh. Therefore, a Muslim and especially a Sufi should constantly supplicate, "O' Allâh! Grant us the maximum benefit from the pious souls of our time and gift us with their blessings and do not deprive us through disrespecting them."

#### Verse 21

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِّصْرَ لِمَرْأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا  
أَوْ نَتَّخِذَهُ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ ۚ وَلِنُعَلِّمَهُ  
مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ  
لَا يَعْلَمُونَ ﴿٢١﴾

*And the man in Egypt who purchased him said to his wife "Receive him honorably, perchance he may prove use to us or we may adopt him as a son." Thus We established Yusuf in the Land that We may teach him the interpretation of events. And Allâh has all power and control over His affairs. But most among mankind know it not.*

Yusuf (عليه السلام) was taken to Egypt and was exposed for sale. His handsome presence, his purity, innocence, his intelligence and integrity attracted all eyes to him. There was the keenest competition to purchase him and every competitor was outbid by a high court official, 'Aziz' (in verse 30). Tafseer Majidi has narrated here

<sup>60</sup>Tafseer Majidi 363:2

that his name was 'Potiphar'.

Potiphar literally means eunuch as well as 'Court Official', the most important offices having been in the Ancient Orient in the hand of royal slaves who were often eunuchs.

#### SLAVERY IN ISLAM

Slavery is not something new. It also prevailed in the ancient days. Thus there is no religion, which has condemned slavery. In fact St Paul has strengthened the issue of slavery. He said, "Slaves should be fearful of their masters in the same way as they fear their Lord Almighty."

The whole credit falls to Islam, which completely changed the form of slavery. So much so that even those claiming freedom today can take lessons. Bilal (رضي الله عنه) was a black slave, but when Umar the Great (رضي الله عنه) mentioned him, he would say, "Abu Bakr is our master and he freed our master i.e. Bilal (رضي الله عنه)."

Zaid (رضي الله عنه) used to be a slave, but the Prophet (ﷺ) married him to his own cousin. This act alone diminishes all those thoughts which come to mind when slavery is mentioned. Among the conditions of marriage, Islam has put a condition that both the bride and the groom should be of equal status (unless they agree). Not withstanding this, the Prophet (ﷺ) preferred Zaid to a number of lofty persons.

It is the effect of this equality that Hasan Basri, Ikrimah, Nafi', Ibn Sireen, whose mothers were slave girls, are unanimously agreed authorities of religion.

All the objections made on slavery, refer to the slavery afflicted by the Jews and Christians, whose barbarism can be witnessed in films like 'Roots'. Islam has never ever permitted such slavery. Islam has given equal rights to the slaves.

Here I would like to narrate an article written by a female convert, Dr. Daw Ah Kia who carefully studied Islam before accepting it as a religion and thereafter wrote a marvelous book in the form of questions and answers. The book is not published yet. I was given a copy for proof reading by my beloved teacher Hadhrat Maulana Bilal Sahib Damat Barakatahum and I found it very beneficial



for non-Muslims as well as those Muslims whose minds have fallen prey to Western culture.

She writes: *"Question: Why is slavery not forbidden in Islam?"*

Answer: This question needs to be cleared satisfactorily, because not only outsiders also many Muslims are gnawed by this. If only we trust our Lord and search we can surely unravel any mystery in all. We have our imperishable Holy Qur'ân and the sayings of the Holy Prophet ﷺ for reference and illumination. When these two sources are studied for the subject, we shall come to know that we are totally ignorant of many highly explosive facts. These are:

1. There is not a single word, let alone a sentence in the Holy Qur'ân, which suggests that slaves mentioned in the Book are what we know them today - those who are preyed upon, herded and sold like cattle or like the unfortunate victims of Africa from two centuries ago. The 'slaves' mentioned in the Qur'ân are nothing but prisoners of wars taken in battle against the oppression of Islam or its transgression. There is not a single instance in the Holy Qur'ân, which suggests another source of slaves.

The following is the view of a non-Muslim orientalist

*"According to the Qur'ân no person can be made a slave except after the conclusion of a sanguinary battle (Jihad in the country of infidels who try to suppress the religion) Indeed, whenever slaves are mentioned in the Qur'ân it is he whom our right hands have conquered or a special equivalent for neck - he whose neck has been spared thus clearly indicating a prisoner of war and made by the action not of one man only but of many..."*<sup>61</sup>

2. It is most interesting to note that in the Holy Qur'ân slavery never bears a commercial nature. This point will be evident when verses about this topic are presented. There, the reader can scrutinize every commandment, at his leisure.

3. Since wars against oppression are bound to occur throughout human existence their inevitable product - prisoners and their equitable management - cannot be

<sup>61</sup> Mohammedanism. By Dr Leitner, English Orientalist

neglected. The Holy Qur'ân provides the solution in a most merciful and wise manner in fact Islam is the only religion, which gets involved in this subject with real compassion and fairness.

At this stage one will come to notice that slavery or handling of captives cannot be ended as long as there is man and his wars. How can one abolish a matter when its cause cannot be eradicated?

4. Kindness to the prisoners while in captivity and their welfare are thoroughly exhorted both in the Holy Qur'ân and sayings of the Prophet ﷺ.

#### Excerpts

"And serve Allâh. Ascribe nothing as partners unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and of the fellow traveller and wayfarer and (the slaves) whom your right hands possess. Lo! Allâh loveth not such as are proud and boastful."<sup>62</sup>

"If a man has a slave girl in his possession and he instructs her in polite accomplishments and gives her good education, without inflicting any chastisement upon her, and frees her and marries her, he shall be rewarded with a double reward."<sup>63</sup>

5. The Holy Book allows that there is a difference of status between free man and captive. Only hypocrisy would deny this fact. How could Albert Speer (German architect and Hitler's Minister for Armaments, who was freed from Pandau Prison after twenty years of captivity and who died some years ago) or Rudolf Hess (Deputy Fuhrer, who committed suicide a year ago while serving his life sentence since he flew to Scotland in 1941) have been taken as equals to General Eisenhower or Field Marshal Montgomery during their captivity,

<sup>62</sup> Sûrah Nisâ 36

<sup>63</sup> B 3:33



trials and verdict? But their lot would have fared much better if their captors were real Muslims, and most important of all, they could have been released long ago as an act of righteousness, charity, grace, atonement, spiritual evaluation or ransom **This will soon become obvious and clear in the next few pages**

With the acknowledgment of a simple truth - that the conqueror and the conquered are not of the same class - Islam does not permit man to ill treat his prisoner nor can he take females as concubines. Even when they commit lewdness they cannot be subjected to unbridled penalty. On the contrary they draw only half the penalty of free women. One only has to read the following lines from *Hâdith* and the Holy Qur'ân to believe the wonderful realities which sound too good, to be true.

*"He who beats his slave without fault or slaps him on the face has atonement for this is freeing him."*<sup>64</sup>

*"And who so is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hand possess, so wed them by permission of their folk, and give unto them their portions in kindness, they being honest, not debauched nor of loose conduct. And if when honourably married, they commit lewdness they shall incur the half of the punishment prescribed for free women (in that case). This is for him among you who fear to commit sin. But to have patience would be better for you. Allâh is Forgiving, Merciful."*<sup>65</sup>

*"And marry such of you as are solitary and the pious of your slaves and maidservants. If they be poor, Allâh will enrich them of His bounty. Allâh is of ample means, aware."*<sup>66</sup>

*"Force not your slave girls to whoredom that ye may seek enjoyment of the life of the world."*<sup>67</sup>

<sup>64</sup>Muslim

<sup>65</sup>Sûrah Nisâ 25

<sup>66</sup>Sûrah Nisâ 32

6. Even after the thorough safeguard of the prisoner is enforced, the fact still remains that it is against morality, justice and social upkeep to hold them in permanent bondage. To remedy this Allâh has laid down a law by which all financially able Muslims are held responsible for their emancipation. This law perpetually urges them (Muslims) to be mindful of this human duty. Allâh prods them from all sides to carry out this task. Thus a Muslim must liberate them,

1) As a duty of righteousness its importance is even ranked among the foremost teachings of Islam.

*Evidence: "It is not righteousness that ye turn their faces to the East and the West, but righteous is he who believeth in Allâh and the Last Day and the angels and the scriptures and the Prophets, and giveth his wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to those who set slaves free, and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the God-fearing."*<sup>68</sup>

2) When they ask for their freedom, they are not only to be given freedom but also some capital if they prove to be worthy.

*Evidence: "And such of your slaves as seek a writing (of emancipation), write it for them if ye are aware of ought of good in them, and bestow upon them of the wealth of Allâh which He hath bestowed upon you."*<sup>69</sup>

3) As an act of spiritual elevation.

*Evidence: "Ah, what will convey unto thee what the Ascent is! (It is) to free a slave."*<sup>70</sup>

4) As an act of charity.

*Evidence: "The alms are only for the poor and the needy... and to free the captives." as an act of grace.*<sup>71</sup>

<sup>67</sup>Sûrah Nisâ 33

<sup>68</sup>Sûrah Baqarah 177

<sup>69</sup>Sûrah Nisâ 33

<sup>70</sup>Sûrah Balad 12-13



*"Now that ye meet in battle with those who disbelieve, it is smiting of the necks until, ye have routed them then making fast bounds and afterwards either grace or ransom till the war lay down its burdens."*<sup>72</sup>

5) As ransom.

**Evidence:** *"Now that ye meet in battle with those who disbelieve, it is smiting of the necks until, ye have routed them then making fast bounds and afterwards either grace or ransom till the war lay down its burdens."*

6) As an act of expiration of an oath (Kaffarah).

**Evidence:** *"He who hath killed a believer by mistake must set free a believing slave, and pay the blood money to the family of the slain unless they remit as a charity."*<sup>74</sup>

7. Freed slaves are not disdained as inferior. There is actual Muslim brotherhood. Zaid, a free slave of the Prophet, married the Holy Prophet ﷺ's cousin Zainab. His authority as commanding officer of the Muslim army were never challenged or disobeyed.

**Evidence:** *"The history of Mohammedanism has since shown not only the admission of the converted slave on equal terms into Mohammedan society (circumstances which do not exist to the same extent among Christian Negroes), but also his rise in several Mohammedan countries, including Egypt, to the highest position in the state, whether as an individual or as a member of a whole class of slaves and irrespective of colour. The brotherhood of Mohammedanism is no mere word. All believers are equal and their own high priest, Zaid the ex slave, led Muhammad's troops, the Ghazavide Dynasty was founded by the slave Sabakatgin. The first King of Delhi, Qutbuddin was a slave."*<sup>75</sup>

Another ex slave from Makkah, Bilal رضي الله عنه, was highly esteemed and exalted in the annals on Islam for his religiousness and endurance at the hands of the

<sup>71</sup> Sûrah Taubah 60

<sup>72</sup> Sûrah Muhammad 4

<sup>73</sup> Sûrah Muhammad 4

<sup>74</sup> Sûrah Nisâ 92

disbelievers.

Here again, only reality counts and what bliss is there in the serving class in a society, where no one believes in God and his accountability for all his actions in the hereafter? His servants, valets or employees may not be called slaves, but their condition is unspeakably worse than that of slaves of a real Muslim who believes and fears his Lord so he dares not insult them even under threat or bribe.

It does not make for pleasant reading what L.B.J had done to one of his subordinates in the 'Little House'. Below is an account of what happened: *"...On the other hand he was more than generous to Kennedy appointees; He kept many of them on and gave them a major role in government. But he felt to humiliate others. For Johnson, love too often meant submission, and once a man submitted Johnson disposed him. Crudity was a favourite weapon. With great glee, L.B.J described a 'delicate Kennedyte' whom he dragged into the bathroom to continue a conversation. "He found it utterly impossible to look at me while I sat on the toilet." L.B.J badgered him to come closer so that they could talk. "Then began the most ludicrous scene I had ever witnessed. Instead of simply turning around and walking over to me, he kept his face away from me and walked backward, one rickety step at a time. It certainly made me wonder how that man had made it so far in the world."*<sup>76</sup>

This Kennedyte was not a slave, but what significance is there in his designation, when he was subjected to such a humiliation? Even so, L.B.J's description only typifies the despotic nature of the ubiquitous ruling class. God only knows how many suffer in billions of offices and homes the world over.

With all this, L.B.J would have heartily mocked slavery of Islam; so would Stalin and Hitler under whom untold millions of men, women and children underwent indescribable cruelties and went missing; so would Howard Hughes

<sup>75</sup> 'Mohammedanism' by Dr. Leirner ppT7.T8

<sup>76</sup> Time Magazine, Pg. 33, April 19, 1976 - Article on 'Lyndon Johnson and the American Dream', by Doris Kern associate professor of Government at Harvard



and other tycoons who had also gleefully deflowered many innocent virgins in their midst or abused their employees with impunity.

It is the perpetual irony of man to be ignorant of real facts. As a result, he almost always points his finger in the wrong direction. **I prefer much to be a slave of a true believer under whose inevitable conscience I would be well protected with a glaring prospect of release than to be an employee or a follower of a non-believer or a false Muslim for whom fairness means a laughable and pitiable stupidity.**

By this time, it would be proper to hope that the reader may judge slavery in Islam in a much more proper and deserving manner."<sup>77</sup>

*"Receive him honorably. Do not treat him like a slave. Perchance he may profit us"*

When he grows up I may be able to take him as an assistant in the affairs of government. The Aziz of Misr had foreseen the bright future of Yusuf عليه السلام. Just by his outstanding appearance. Handsome people normally have the advantage of good fortune and thus they are treated with special care. There is a saying 'Two persons never suffer from hunger 1. A wise intelligent person, 2. A handsome person.'

I can recall an *Hâdith*, which says, "Good looks and good manners are attached to each other."

Ibn Mas'ood رضي الله عنه says, "The most wise persons of the entire universe are three

1. The ruler of Egypt who had foreseen the future of Yusuf عليه السلام and ordered his wife to treat him honorably.
2. The daughter of Shuayb عليه السلام who said to her father regarding Musa عليه السلام "Keep him as a servant. Indeed the best person whom you desire to keep is the one who is strong and trustworthy."
3. Abu Bakr Siddique رضي الله عنه who foresaw the brightness of Umar رضي الله عنه and appointed him as the *Khalifah*.

<sup>77</sup>'The Simple Way To Live- Islam' P.g. 146-153

*"Or we may adopt him as a son."*

Adoption is the '*Rasm*' (practice) of the era of *Jahiliyyah*. The *Kafirs* brought it about. They thought that adoption is the treatment for not having children. Whereas the matter is somewhat different.

1) Adoption is indirectly an act of disrespect to the court of Allâh, the Creator. In other words "If you did not give me any children then so what? I myself have found a child for myself"

2) In normal circumstances, the adoptive parents are sincere in their intentions. But as time goes on the relation between adoptive parents and the adopted child gradually deteriorates.

In the story of Yusuf عليه السلام we see that Yusuf عليه السلام's adoptive mother falls in deep love with Yusuf عليه السلام. Can a real mother do this to her child? In the case of Musa عليه السلام who was also adopted by Pharaoh, Musa عليه السلام himself turns out to be the cause of the destruction of Pharaoh. Which shows that adoption ends in misery. The *Shari'ah* ruling is that adopting is *Haram*. (Fostering a child however is viewed differently from adoption.)

*"And so we established Yusuf in that country"*

Allama Uthmani says, "Allâh by His unlimited power and minute planning brought Yusuf out of hardship and troubles which he bore at the hands of his brothers and established him in the house of Misr. Then Allâh cast love and affection into the heart of the Aziz of Misr and he gave Yusuf a respectable place in Egypt and made him august and loveable in the eyes of the Egyptians which furthered his future career and being a catalyst for the habitation of Bani Israeel in Egypt. It was also required that he observed the council of the rulers and governors and understood the secrets and rules of administration and governing, and obtained perfect experience and mastered the science of setting all things in their apportioned places."

Tafseer Majidi narrates from the Bible, "And Joseph found grace in his sight and he served him and he made Yusuf overseer over his house, and all that he put in his hand. He had him the greatest honour, and taught him the learning that he become a free man he entrusted also the care of his house to him."<sup>78</sup>



"And Allâh is dominant in His affairs but most among Mankind know not."

The Sufis say that the meditation of this verse (pondering over its meaning) is a tested remedy for all fears and strengthens the heart of a true believer to a limit where this true Mu'min becomes a heavy burden upon the Satan."

I recently saw an article in Sirat-e-Mustaqeem that a team of psychologists in the USA have established the fact that people with religious belief cope with problems very easily and recover from trauma much quicker than those who have no beliefs, and they also avoid many surgeries which other people have to go through. *Subhanallah!*

#### Verse 22

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۖ وَكَذَلِكَ نَجْزِي

الْمُحْسِنِينَ ﴿٢٢﴾

*And when he reached his maturity we endowed him with judgment (in mundane affairs) and knowledge (of religious truths) and thus we recompense the well doers.*

Allama Uthmani says, "When Yusuf was fully grown up and all his potential powers reached perfection, he received Allâh's mighty inspiration of Judgment and Knowledge abundantly. He would resolve most complex problems and complicated matters very prudently, gave wise judgments in the disputes of the people, understood profound secrets of Divine Religion; he was true to his word, he did what he said, was pure from base morals, was proficient in the Divine Constitutions, the interpretation of dreams being his special science. Those people who create good morals and build up decent character, grappling with the ups and downs patiently, whether by the guidance of Nature or in the footsteps of the Saints, and by the succor of Allâh, Allâh bestows upon them

<sup>78</sup> Tafseer Majidi 363:2

such rewards."

The word 'Muhsineen' means well doers. Literally it means 'To do good'. In *Hâdith e Jibraeel*, *Ihsân* has been interpreted as the following, "That you worship Allâh as though you are seeing Him, if you do not see Him, He is definitely watching you." Both meanings imply in the case of Yusuf (عليه السلام). He was a good doer as well as achieving the grade of constant remembrance of Allâh.

#### Verse 23

وَرَأَوْدَتُهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ

هَيْتَ لَكَ ۖ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ۖ إِنَّهُ لَا يُفْلِحُ

الظَّالِمُونَ ﴿٢٣﴾

*And she in whose house he was, sought to seduce him. She fastened the doors and said, "Now come." He said, "Allâh forbid! Truly He is my lord! He has made me a good dwelling. Verily the wrong doers do not prosper"*

On the one hand the Unseen Benefactions were training Yusuf (عليه السلام) in a prodigious manner, and on the other hand the wife of Aziz put him to a dangerously grave test i.e. Zuleikha fell in love with him due to his extraordinary beauty and grace. She tried presenting all possible fascinating charms, to overcome him and cause his heart to go beyond control. It was a delicate moment for Yusuf (عليه السلام) - on one side there was all things of luxury and enjoyment, full freedom to satisfy the sexual passions, the usual presence of Yusuf (عليه السلام) in Zuleikha's house and her unusual loving and admiring behaviour, the expressions of earnest desire from the side of the woman herself in a lonely hour, the doors shut to stop any alien intrusion, and on the other side the period of young age, power and passions, a sober disposition, unmarried state - all these factors and motives were so powerful that even the piety of a great holy man could be smashed. But whom Allâh



called good-doer and gave him judgment and knowledge and raised him to the sublime height of Prophetic innocence - he could not be overpowered by Satan. He called out, "Shelter of Allâh!" And all satanic nets were broken because he who took refuge in Allâh, cannot be subdued by any diabolical invasion.

Yusuf عليه السلام said, "Allâh forbid! How can I commit this abhorrent act? Moreover, Aziz is my master who has put me in comfort and with fair regard. I cannot attack the honour of my master! Such ungrateful and unjust people can never see the face of success and prosperity. When we are so much indebted to the mortal benefactor, how much should we be obliged to the Real Benefactor, the Cherisher of the whole Universe and feel shame of Him who cherished us and appointed His servants to serve us.

Tafseer Majidi narrates, "And it came to pass after these things that his master's wife cast her eyes upon Joseph, and she said, "Lie with me." And it came to pass, as she spoke to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time that Joseph went into the house to do his business; and there was none of men of the house there within. And she caught him by his garment, saying, "Lie with me."<sup>79</sup>

Yusuf عليه السلام strongly rejected her proposal. In the Egyptian culture premarital immorality, was very lightly regarded. Whereas misconduct with a married woman was condemnable.

"He said Allâh forbid!"

The Sufis derive from here that the constant remembrance of Allâh is the root of safeguarding from all sins.<sup>80</sup>

Qazi says, "Allâh did not mention the name of the wife of Aziz. Rather he used the words. 'She in whose house Yusuf عليه السلام was' this is to indicate that Yusuf was as under her total command, and in such a situation it is hard to refrain from sin."

<sup>79</sup> Tafseer Majidi 364:2

<sup>80</sup> Rumooz

Here it would be worth mentioning the following Hâdith: The Holy Prophet ﷺ says: "There are seven persons whom Allâh will grant shelter on the day when there will be no shelter save the shelter of Allâh 1. A just leader, 2. A youth who grew up in the worship of Allâh, 3. A person whose heart is attached to the Masjid; when he comes out of the Masjid until he returns, 4. Those two persons who befriended for the sake of Allâh; for Allâh they gathered and for him they separated, 5. A person who donated some amount (but with so much sincerity that) his left hand would not know what his right hand has spent, 6. A person whom a lady with great beauty and great attraction called, yet he said, "I fear Allâh.", 7. A person who remembered Allâh secretly and his tears began to flow."

From the above qualities the second, sixth and the seventh prevail in the case of Yusuf عليه السلام.

"The wrong doers do not prosper."

In this sentence Yusuf عليه السلام says that an adulterer does wrong not only to himself, but also to his wealth, his family, the woman, her family, her husband, the illegitimate child born from this act and to the whole nation.

## ZINA

Zina is Haraam, Allâh says,

وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

"Do not go near fornication; it is a grave sin and bad path."

He also says,

وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ

"...and it has been prohibited upon the faithful."



He also says,

وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

*"Do not go near indecent deeds open or secret."*

He also says, *"Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty..."*

We notice that Allâh did not just prohibit Zina (adultery), He also prohibited the channels that lead to Zina i.e. staring, idle talking with Non-Mahram, touching, kissing, etc.

Not only has Zina been forbidden in the Qur'ân, it was also forbidden in the Tawrah, and Injeel (Bible), because it is one of the greatest sins. It destroys families, demolishes the self-respect as well as the respect of fellow human beings. It mixes up the lineages by bringing one person's child to another person's family. It is the cause of destruction of the whole society.

Huzaifah Ibn Yamaan ؓ narrates from the Prophet ﷺ who said: *"Refrain from Zina because it has six disadvantages; three in the Dunya and three in the hereafter. The three in the Dunya are; 1- reduction of Rizq (sustenance), 2- shortening of life, 3- and extinction of the beauty. And the three in the hereafter are; 1- the wrath of the Almighty, 2- severe reckoning, and 3- dwelling in the hellfire."*

(Ibn Al Jawzi p.137)

Anas Ibn Malik ؓ narrates that the Prophet ﷺ says: *"The one who is constantly engaged in Zina is like the one who worships idols."*

(Ibn Al Jawzi p.137)

Once the Holy Prophet ﷺ was shown some strange scenes in a dream. One of the scenes was that, he saw a huge *tannoor*. Fire was burning in it and there were some naked men and women inside it. When the flames would rise they would also rise up to the opening of the *tannoor* and when they would go down they would also go down. They are unable to come out of the *tannoor*. He asked Jibraeel regarding them who said that they are the adulterers.

Zina with a neighbour's wife is the most horrendous. The Prophet ﷺ counted three major sins, He said, *"The gravest of all major sins are: 1. To assign a partner to Allâh, 2. To murder a faithful soul which Allâh has granted respect, without any valid reason and 3. Zina with the wife of your neighbour"*

Imam Muhammad Ibn Idris Al-Shafi'ee says:

عَفُّوا تَعَفَّ نِسَاؤُكُمْ فِي الْمَحْرَمِ وَتَحَنَّبُوا مَا لَا يَلِيقُ بِمُسْلِمٍ

Be chaste and the ladies in your household will stay chaste - Refrain from that which does not suite a Muslim.

إِنَّ الزَّيْنَةَ دَيْنٌ فَإِنْ أَقْرَضْتَهُ كَانَ الْوَفَا مِنْ أَهْلِ بَيْتِكَ فَأَعْلَمِ

Zina is a loan- if you give it to someone, then remember it will be repaid to you from within your family.

يَا هَاتِكَا حُرْمَ الرِّجَالِ وَقَاطِعَا سُبُلَ الْمَوَدَّةِ عِشْتَ غَيْرَ مُكْرَمٍ

Oh you who severs the dignity of noble people, and devours the paths of love and harmony, may you live void of any respect.



لَوْ كُنْتَ حُرًّا مِنْ سُلَالَةٍ مَاجِدٍ مَا كُنْتَ هَتَّاكَ لِحُرْمَةِ مُسْلِمٍ

If you were a noble person from a respected family, you would not cause any disgrace to your fellow Muslim.

مَنْ يَزْنِ يَزَنْ بِهِ وَلَوْ بِجِدَارِهِ إِنْ كُنْتَ يَا هَذَا لَبَيًّا فَافْهَمِ

Remember! Whosoever fornicates will have to suffer the same, even if the act was to be repeated with his wall. If you are a man of understanding then take heed.

May Allâh save the nation from this indecent act. Ameen

#### Verse 24-29

وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْ لَا أَنْ رَأَى بُرْهَانَ رَبِّهِ ۖ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۚ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾  
وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ ۖ وَالْأُفْيَا سَيِّدَهَا لَدَا الْبَابِ ۖ  
قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ  
أَلِيمٌ ﴿٢٥﴾ قَالَ هِيَ رَأَوْدَتْنِي عَنْ نَفْسِي ۖ وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا ۖ  
إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ ۖ وَهُوَ مِنَ الْكَذِبِينَ ﴿٢٦﴾  
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فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ ۖ

إِنْ كَيْدُكُمْ عَظِيمٌ ﴿٢٨﴾ يُوسُفُ أَعْرِضْ عَنْ هَذَا ۖ وَاسْتَغْفِرِي

لِدُنْبِكَ ۚ إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ ﴿٢٩﴾

"And surely she desired him and he would have desired her, were it not that he had seen the argument of his Lord. Thus we did in order that we might avert from him all evil and indecency. Verily Yusuf was a single-hearted bondsman of ours. And the two raced to the door, and she tore his shirt from behind. And the two met her master at the door. She said, 'what is the punishment of he who intended evil towards thy household, except that he be imprisoned or an afflictive chastisement?' Yusuf said, 'It is she who solicited me,' - and a witness from her own household bore witness: If his shirt is rent in front, she speaks truth and he is a liar! But if his shirt is torn from behind, she lies and he is a true teller!' So when he saw his shirt, torn from behind; he said, 'Verily, it is the guile of you women! The guile of you women is mighty!' Yusuf! Turn away there from and thou woman! Ask forgiveness for thy sin. Verily, thou has been guilty.'"

In both the above verses the name of the woman has been omitted. Maybe because of her lewdness. How could the Glorious mention the name of such an evil woman? It is a fact that the Holy Qur'ân has not mentioned the names of any woman, except for Maryam alayhas salaam.

The Mufasssireen say that within the Arabian culture, mentioning the wife's name in a gathering was regarded as an act of shame. They would say, 'My wife' or 'The mother of so and so' etc. Allâh ﷻ pronounced the name 'Maryam' in numerous places to show that she is not a wife of Allâh nor is Jesus the son of God.

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beauty placed a great temptation in his path. But he had a sure refuge, his faith in Allâh. His spiritual eyes saw something that her eyes, blinded with passion, did not see. She thought no one saw when the doors were closed. He knew that God was there and everywhere. That made him strong, and proof against temptation."

*"And she surely desired him.."*

The desire of Zuleikha was strong. Her advances were very clear. Maulana Abdul Majid Daryabadi rahmatullahi alaihi narrates: "She attired herself in the richest garments, and was more ardent than ever in her appeals to Joseph; and to escape them, he turned and fled abruptly from her presence."<sup>81</sup>

*"And he would surely have.."*

One interpretation here is that Yusuf never felt the slightest desire towards her. "We averted the evil from him. He saw the clear proof from his Lord."

What was his proof?

1. He saw a vision of his father, Yaqub عليه السلام biting his finger, 2. He saw a picture of his master, the king. 3. Ibn Jareer narrates from Muhammad Ibn Ka'ab al-Qurazi "Yusuf lifted his head towards the roof and saw the following inscribed on the walls 'Do not go near fornication; Lo! It is an abomination and an evil path.' Thereafter, Ibn Jareer says, "It would be more befitting to say that it was some sign from the signs of his Lord Almighty, which halted him from proceeding towards any evil. It could be the face of Yaqub عليه السلام, it could be the face of the king and it could be the writing on the wall."<sup>82</sup>

2. Some Mufasssireen say, "She desired him and he intended to reprimand her by hitting her."

3. Maulana Idrees Khandhalwi rahmatullahi alaihi narrates from some who say, "Here the word 'Hamma' does not mean desire. It means to have a thought about something. If one has a thought about evil, but he does not put it into practice then he will not be questioned about it. It is like the one who is fasting

<sup>81</sup>Polano Oprit 81 - Tafseer Majidi 366:2

<sup>82</sup>Ibn Kathir 246:2

on a very hot day and he feels like drinking some cool water, but he does not do so because he knows Allâh is watching him. This person will not be reckoned for this thought that came to his mind. Rather in some cases he might even get some reward for refraining from acting upon his evil thought.

One Hâdith e Qudsi says, "When my servant intends to do good, write it down for him. Then when he puts it into practice then write it down in ten folds and up to seven hundred times more (according to sincerity) and when he intends to commit a sin, do not write it down. If he leaves it, write it as a good deed because he refrained from it due to my fear. However, if he does put it into practice then write down just one sin."<sup>83</sup>

In the case of Yusuf عليه السلام, even if he did get a thought of evil, he ran away from it, thus he should be rewarded for his piety.

One Hâdith says, "The Holy Prophet ﷺ's sight fell upon an attractive woman. He immediately came home. His wife Sau'dah radiyallahu anha was busy in some work. He called upon her and slept with her. Thereafter, he said to the Sahabah رضي الله عنهم "If one of you feels attracted to a woman, he should come home to his wife because this will drive away any thought that came to his mind."<sup>84</sup>

**Note:** Here the words "We might avert all evil from him.." this means that evil was approaching Yusuf عليه السلام. Allâh ﷻ stopped it and drove it away from him. Allâh ﷻ did not say here "We averted Yusuf from the evil" because that would mean that Yusuf عليه السلام approached the evil and we had to stop him. This as well as the ending of the verse indicates that the prophets are *ma'soom*, sinless, protected by special attention from the almighty Allâh.

Hadhrat Maulana Qasim Nanotwi rahmatullahi alaihi says, "Just as the Ambiya are *ma'soom* the Awliya are Mahfooz. Allâh ﷻ takes care of his bondsmen."

<sup>83</sup>Muslim

<sup>84</sup>Mishkât



There was a student in Dehli, during the time of Shah Abdul Aziz Muhaddith Dehlawi *rahmatullahi alaihi*. On his way to the madressa, a girl who used to see him pass by daily, fell in love with him. She tried her best to attract him, but he resisted. One day she made a plot and lured him in to her house. She told an old woman to stand at her doorstep and when the student passed, she cried for help. She did so and the student entered the house to assist. The girl locked the door. Then she ordered him to lie with her and fulfil her desire, and threatened to shout loudly and accuse him if he did not obey. He agreed and requested to go to the toilet first to relieve himself. In those days the toilets were not like our luxurious ones. In the toilets, wooden tubs would be placed and every few days a bhanghi would come and empty the tubs. So the student went to the toilet and took some najaasat (stool) and rubbed it on his chest and shoulders. Then he approached her. With utmost disgust, she rebuked him and threw him out. He ran to a nearby river, as he was getting late for the lesson. He washed himself and hastened towards the lesson, which was conducted in the Masjid. Shah Sahib suddenly smelt this pleasant fragrance and enquired as to who is it that has applied such pleasant Itr (perfume). The students smelt each other and eventually it came to light that this smell was from the body of this student. Wherever he had rubbed that stool, Allâh changed it to this fragrance. The narrator of the story says that this smell prevailed throughout the entire life of that student. Subhanallah! How graceful is the Almighty Lord. One step towards his obedience brings such a high reward in this life. How much should we expect in the hereafter?

The story of the three Israelites is very famous. They were trapped in a cave and supplicated to Allâh through their good deeds. One of them pleaded with the following words: *"O Allâh! You know that I had a cousin sister who was the most beloved person to me. I tried to lure her towards me but she refused. Until one day she, struck with poverty, approached me and begged for help. I worked hard and gathered 100 Dinars (gold coins), then I said to her these are yours if only you let me sleep with you. she agreed. When I sat between her legs she said: 'Fear Allâh! Do not break the seal without its right.' (marriage). I instantly left her with the gold coins. O Allâh! If I did this just for your sake then remove this rock from the entrance of this cave. The rock moved and eventually they were able to get out.*

*"Verily Yusuf was a single hearted bondsman of yours.."*

Muklas means the protected, the chosen one, and the gifted one. Allâh chooses for delivering his message whoever He wishes. And when He chooses someone He protects him and guides him. Just as any government of this world would do so to its band of delegation who are entrusted with the most important of the message to another neighboring country.

Yusuf عليه السلام ran onwards to open the door and get away, and Zuleikha was chasing him to stop. In this struggle she caught the back of his shirt and pulled it, but Yusuf عليه السلام went on running and the shirt was torn. Even though the doors were closed Yusuf عليه السلام somehow managed to open the door and run out of the house. Zuleikha followed and her husband, the Aziz of Misr who was near the door and was intending to enter the room, encountered both. Zuleikha at once fell back and accused Yusuf of evil intention towards herself. She said Yusuf should be punished, but because she loved him she did not want her husband to kill him, so she suggested one of two punishments. Either he should be thrown into prison for a few days or he should be given a few lashes.

Yusuf عليه السلام had to defend himself, and so he disclosed the fact that it was Zuleikha who desired him and Yusuf was trying to save himself by running out.

This dispute was going on when a witness from Zuleikha's family, her cousin, bore testimony. Some narrations say it was her paternal cousin and some say it was her maternal cousin.

Also Ibn Jareer and Al-Baghawi here narrated from Ibn Abbas رضي الله عنه that this witness was a newborn baby who was still being weaned.

The narration says that four babies have spoken in their weaning days:

1. Hadhrat Isa عليه السلام (Jesus peace be upon him)
2. The son of Maashitah Firoun (the lady who was the hairdresser of Firoun's daughter)
3. The baby who gave witness for Juraij Rahib (George the monk)

<sup>85</sup> Abu Hurairah, Hasan Basri and Saeed Ibn Jubair have also mentioned this narration.



4. The baby who gave witness for Yusuf ﷺ<sup>85</sup>

Some have said that this person was a wise man from the family of Zuleikha who was at the time coming into the house with the Aziz of Misr.

Anyhow, he gave witness that if Yusuf ﷺ's shirt was torn from the front side then he was at fault because if he approached her, as Zuleikha was saying, then he must be facing her, and she would be trying to put him off, and in this struggle his shirt could have been torn. Whereas if Yusuf ﷺ was right in saying that Zuleikha had invited him, and he was trying to escape, then the shirt should be torn from behind. When the Aziz saw the shirt torn from behind, he also agreed that it was seemed Zuleikha's fault, so he requested Yusuf to bury the event there and then and not to make it public, as it would be a cause of much disgrace and humiliation. And turning towards the woman he said that she should ask for forgiveness of her sin from God or she should apologise to Yusuf.

Allâh ﷻ says here: *"The guile of you women is mighty."*

Qazi Sanaullah Panipati rahmatullahi alaihi says, *"I do not fear Shaytaan as much as I fear the women."* In the Qur'ân Allâh ﷻ has said, *'The guile of women is mighty'*, whereas in another verse Allâh ﷻ says, *'The guile of Shaytaan is very weak.'* Also Shaytaan, due to fear, makes his plots secretly whereas a woman openly makes her plots and tries to plan."

Maulana Abdul Majid Daryabadi rahmatullahi alaihi writes, under the verse, *'Your guile is mighty.'* Notice that this is not the pronouncement of Islam, but an observation of Portiphar- a view that has found favor with many non-Muslim scholars and writers: *"Nature has not destined them, as the weaker sex, to be dependent in strength, but on cunning; that is why they are instinctively crafty, and have an ineradicable tendency to lie."*<sup>86</sup>

Compare the following Buddhist aphorism: *'Inscrutable as the way of a fish in water is, the nature of women, those thieves of many devices, with whom trade*

<sup>86</sup>Schopenhauer, Essays, P.g. 66

<sup>87</sup>Hasting' 'Encyclopedia of Religion and Ethics' 271:4 - Tafseer Majidi 367:2

is hard to find.'<sup>87</sup>

Compare also the observations of modern scientific writers; - *'Everyone is acquainted with instances from life or from history of women whose quick and cunning ruses have saved lover or husband or child. It is inevitable, and results from the constitution of women, acting in the conditions under which they are generally placed.'*<sup>88</sup>

*'...from folklore and myth, from national proverbs and traditions, and from the text-books of the oldest religions, therefore, we learn that woman is two-faced, or false, or treacherous, or disloyal...'*<sup>89</sup>

*'Woman's tendency to ruse and deception is a constant positive and life-promoting instinct.'*<sup>90</sup>

*'Finally among the great thinkers of Europe who have held the view that women are indifferent to truth, and incapable of rectitude, I would further mention Rousseau, Diderot, La Bruyere, and that great genius Kant.'*<sup>91</sup>

Another observer, Mr. Ingleby Oddit, London coroner for twenty-seven years, only so recently as December 1939 summed up his age-long experience in regard to the truthfulness of women in the following words:

*"I have come to the conclusion that most women are simply born liars and can't help themselves. I have seen them stand up in front of men and give the most detailed and precise information, every word of which has been a lie."*<sup>92</sup>

Islam, on the other hand, has mentioned, *"Paradise lies beneath the feet of mothers."* *"Whoever has three daughters and looks after them properly, they will form a barrier between him and the fire of hell."*<sup>93</sup>

*"I have not seen anyone, who has little understanding and little*

<sup>88</sup>Havelock Ellis, Man and Woman, Pg. 196 - Tafseer Majidi 367:2

<sup>89</sup>Ludovici. The Women, Pg. 304 - Tafseer Majidi 367:2

<sup>90</sup>Pg. 307, n

<sup>91</sup>Pg. 320 n

<sup>92</sup>The Sunday Express, London, 17th Dec. 1939 - Tafseer Majidi 367:2

<sup>93</sup>Ibn Majah 3659, Musnad Ahmad 16762



religiousness, yet well capable of overpowering the wisest man, other than you womenfolk.”<sup>94</sup>

This *Hâdith* seems to criticise women but at the same time, looking more closely, it indicates the quality of a woman in making her husband fulfill the commands of Allâh ﷻ.

If every Muslim woman were to aid her husband in practicing the *Shari'ah* we would have a pretty different environment surrounding us. May Allâh ﷻ grant us the *Tawfeeq*, Ameen.

In the story, Yusuf ﷺ's innocence is quite evident. The Aziz of Misr had seen the signs of Yusuf's innocence. Yusuf had stayed in his house for quite some time and he had never experienced anything that would cause doubts. Also, Yusuf was the slave of the woman and it is not possible for a slave to try and seduce his master's wife. Thirdly, they had seen that Yusuf was trying to run away, and a desiring person would not run away. Fourthly, they had seen that Zuleikha was adorned in her best clothes and she had beautified herself to attract Yusuf. So it was Zuleikha who should be doubted. That is the reason why The aziz did not show any anger towards and instead he reprimanded his wife by ordering her to repent.

### Verse 30

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ  
قَدْ شَغَفَهَا حُبًّا ۚ إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ﴿٣٠﴾

*And some ladies in the town said: "The wife of Aziz is seeking to seduce her slave, verily he has inflamed her with violent love. Truly we see her in a clear error."*

As a matter of common gossip, women in the city began saying that the wife of Aziz has fallen in love with her slave and she desired him to license himself for

<sup>94</sup>Bukhari 293, Muslim 114

her. She has been completely infatuated by him. She has fallen so low as to attach herself to her own servant. It is a shameful thing for the wife of such a respected authority to stoop to her slave. So, they said that Zuleikha had definitely gone astray.

'Shigaaf' literally means the outer layer of the heart. When someone is engrossed in the love of someone, they say that the love has pierced into the heart.

### Verse 31

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكًا وَآتَتْ  
كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتْ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ  
اُكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا  
إِِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

*Then when she heard of their craft, she sent for them and prepared for them a banquet and she gave to each one of them a knife and said, (to Yusuf), "Come forth before them." When they saw him they were dumbfounded and cut their hands (in amazement) and said, 'Haasha lillah' (how perfect is Allâh), this is not a human being. He is naught but a noble angel."*

The women must have been ladies of high rank and fit to dine with the Premier's wife. In the houses of the rich, floors were covered with heavy rugs and luxurious cushions. Stools and chairs with comfortable and beautiful leather seats were also provided. Thus, she invited the ladies and since the Egyptians were familiar with the use of cutlery, she gave them each a knife. Then she ordered Yusuf ﷺ to come before them.

We can imagine them reclining at ease after the manner of fashionable banquets. When dessert was reached and talk flowed freely about the gossip which made



their hostess interesting, they were just about to cut their fruit with their knives when Yusuf ﷺ is suddenly brought before them. Imagine the concentration which his beauty elicited, so much so that it resulted in them cutting their fingers.

With regards to their craft, Hadhrat Allama Uthmani *rahmatullahi alaihi* writes: "Their discourses of calumny are represented by the word 'makr' because all their discussions were held privately behind closed doors. Their taunting remarks against Zuleikha reflected their own craving and boastings about their sanctity and pureness, whereas infact their actions belied them. The fame of Yusuf's beauty reverberated in the heart of every woman who heard about him. It had created an intense eagerness for his glimpse in his admirers. So it is not difficult to believe that their surreptitious discussions were meant to give them a recourse to Zuleikha in order to have a glimpse of Yusuf. Hence they resorted to slandering Zuleikha deliberately so that she might become infuriated and do something, which might result in their seeing him. Or in utter desperation they might have tried to create hatred in her heart against Yusuf. Or in the hope of winning Yusuf they might have tried to change her love into hatred through propaganda. Or Zuleikha might have taken some women in her confidence about love for Yusuf and her consequent intentions. But those women had betrayed her in order to axe their own ends. In short, the word makr comprises all such possibilities."

'Haasha lillah' is a phrase which denotes remoteness from imperfection or the like, or freedom there from; and maybe, "I ascribe unto God remoteness from every imperfection." I wonder at the power of Allâh ﷻ in the creation of a person such as Yusuf ﷺ.

"This is not a human being..."

Tafseer Majidi states that this indicates towards moral dignity and sublimity of character rather than physical beauty or carnal charms. The highly placed Egyptian ladies are paying a tribute to Yusuf's character as a human being.

However, in Sahih Bukhari we read that when the Prophet ﷺ mentioned the sight of Yusuf in me'raj, he said, "I noticed that he was given one half of the beauty." i.e. of mankind. Umar once saw a handsome person and exclaimed,

have never seen such a handsome person except for that which has been said regarding Yusuf ﷺ. The Sufees say that the beauty of Yusuf ﷺ was transparent, whereas the beauty of our Prophet ﷺ was concealed. Only after deep observation would one notice how handsome he was. That is why many Sahabah ﷺ have been reported to have said, "I have seen none more handsome than the Prophet ﷺ."

### Verse 32

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ ۖ وَ لَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ  
فَاسْتَعْصَمَ ۖ وَلَئِنْ لَّمْ يَفْعَلْ مَا أُمِّرُهُ لَيُسْجَنَ وَ لَيَكُونَا  
مِنَ الصَّغِيرِينَ ﴿٣٢﴾

She said, "This is he about whom you blamed me. I did seek to seduce him from his (true) self, but he abstained (he firmly saved himself). Yet if he does not do what I say to him, he is sure to be imprisoned and sure to be humbled."

Abdullah Yusuf Ali writes, "Her speech is subtle, and shows that any repentance or compunction she may have felt is blotted out by the collective crowd mentality into which she has deliberately invited herself to fall. Her speech falls into two parts. In the first part there is a note of triumph, as much as to say, "Now you see! Mine was no vulgar passion! You are just as susceptible! You would have done the same thing! Finding encouragement from their passion and the fellow feeling, she openly avows as a woman amongst women (a sort of freemasonry) what she would have been ashamed to acknowledge to others before. She falls a step lower and boasts of it. A step lower still, and she sneers at Joseph's innocence, his firmness in saving himself guiltless! There is a pause. The tide of passion rises still higher, and the dreadful second part of her speech begins. It is a sort of joint consultation, though she speaks in monologue. The women all agree that no man has a right to resist their solicitations. Beauty spurned is the highest crime. And so now Zuleikha rises to the height of tragic



guilt and threatens Joseph. She forgets all her finer feeling, her real love, and is overpowered by brute passion. After all, he is a slave and must obey his mistress. Or, there is prison, and the company of the vilest, instead of the caresses of beauty and fashion in high places! Poor, deluded, fallen Zuleikha! She sank lower than herself, in seeking the support of the crowd around her. What pain and suffering and sorrow can expiate the depth of this crime?"

"But he abstained."

Nasafi writes that this is a clear proof that Yusuf عليه السلام never intended to do the evil and those who commented by saying that Yusuf عليه السلام had a slight intention to fulfill the desire, are totally wrong.

### Verse 33

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّي  
كَيْدَهُنَّ أَضْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٣٣﴾

*He (Yusuf) said, "O' my Lord! The prison is dearer to me than that to which they invite me; and if Thou does not turn away their snare from me, I shall yearn towards them and join the ranks of the ignorant."*

It seems that these women tried to persuade Yusuf عليه السلام to obey his mistress. Some commentators say that externally they were working for Zuleikha but internally they all wanted to draw his attention towards themselves. When he saw himself surrounded, he took refuge in Allâh ﷻ in the most characteristic manner. He preferred imprisonment to the sin. He did not rely on his Ismat. Rather, he entirely depended on Allâh ﷻ for protection.

"The prison is dearer to me..."

Khâzin narrates here that if he did not seek imprisonment for himself the prison would not have tested him, and it is better for a person to pray for Aafiyat.

Hadhrat Shah Sahib also states the same and Allama Uthmani *rahmatullahi alaihi* has narrated a *Hâdith* from Tirmizi Sharif that the Prophet ﷺ overheard a person praying, "O' Allâh! I pray to Thee for *sabr*!" The Prophet ﷺ said, "You have asked Allâh for calamity, ask him for security."<sup>95</sup> It means that patience presupposes calamity, because patience is done on miseries and troubles. Therefore, a person should ask for security and peace.

In another *Hâdith* the Prophet ﷺ said (in Jihad), "Do not yearn for the approach of the enemy, but ask Allâh for Aafiyat." (Because one does not know and he might be tested and run away from the enemy which would be a major sin.)<sup>96</sup>

Maulana Hifzurrahman Suyuhari *rahmatullahi alaihi* states in 'Qasasul Qur'ân' that even though these great commentators are on one side, on the other side is a great Prophet of Allâh ﷻ; Yusuf عليه السلام. Therefore, it cannot be said that he made a wrong supplication. Indeed, the supplication at the time was the best he could have made. He had a choice of sin or prison. The woman had vowed to have him imprisoned unless he fulfilled her desire, and look at the after effects of the imprisonment. Once Yusuf عليه السلام was sent to prison, Zuleikha totally took him out of her mind. The other ladies also left him alone and Yusuf عليه السلام secured his chastisement. A Prophet's *duâ* and its acceptance are both from Allâh ﷻ. Therefore, it would be better to say that Yusuf عليه السلام's *duâ* was the best which anyone could have made under such circumstances.

"I shall yearn towards them..."

Note here that even a Prophet who is ma'soom fears from his self deceit, therefore the thinking of some peers that once they reach a certain age, it is their right that the women lift their veils and that they no longer have to do purdah from them is totally wrong. The Prophet ﷺ says, "Whenever a person sits in privacy with a woman, the third of them is Shaytaan."

Hadhrat Sheikh *rahmatullahi alaihi* narrates in 'Aap Beeti' that a person saw the Prophet ﷺ in his dream and asked him the above-mentioned question. He

<sup>95</sup>Tirmizi 3450, Musnad Ahmad 21009

<sup>96</sup>Bukhari 2744, Muslim 3276



replied, "Even if that man is a great saint like Junaid Baghdadi and that woman is so pious as Rabia Basriya, still the Shaytaan will be present with them."

We see some self-labeled, false peers who mix themselves in the gatherings of women, some hold their hands when doing bay'at, some have women surrounding them at all times; all this is contrary to the Shari'ah and should be refrained from.

Verse 34

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُمْ كَيْدَهُنَّ ۖ إِنَّهُ هُوَ السَّمِيعُ

الْعَلِيمُ ﴿٣٤﴾

*"So his Lord answered him and averted their guile from him. Verily He! He is the all Hearing the all Knowing."*

Allâh ﷻ heard the prayers of the prophets before him, so He answered Yusuf's ﷺ prayer and safeguarded him from the plots of the women.

Verse 35

ثُمَّ بَدَأُ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسَ جُنَّتْهُ حَتَّىٰ حِينٍ ﴿٣٥﴾

*"Thereafter it occurred to them, even after they had seen the signs, to imprison him for some time."*

Allama Uthmani says, "Though they had seen many proofs and signs of his exemption and innocence, yet they thought it expedient to send him to the jail for some time that the common men should think Yusuf guilty, the woman being groundlessly condemned. Thus the woman accomplished the threat of imprisonment, which she had given at the occasion of the repast. Those people might have thought that by sentencing Yusuf ﷺ to imprisonment the notoriety

of the woman would deaden on the one hand and Yusuf ﷺ would keep away from her eyes for a while on the other. And the woman would have thought that under hardships of the jail Yusuf would become somewhat lenient and thus she would be able to obtain her goal."

Majidi states, "The judges then ordered that the rent garment should be brought to them, and upon examination of the same they pronounced Joseph 'not guilty'. And still they sent him to prison, that the character of the wife of one as high in the state as Potiphar might not suffer."<sup>97</sup>

"The dungeon into which Joseph was thrown was not an ordinary gaol, but a very special prison for dangerous criminals or political offenders... It was in the well-known fortress of Saru on the borders of the Palestine frontier."<sup>98</sup>

Verse 36

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيْنِ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا

وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ ۚ

نَبِّئْنَا بِتَأْوِيلِهِ ۚ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾

*"And there entered with him into the prison two youths. One of them said, 'I see myself (in a dream) pressing wine.' The other said, 'I see myself (in a dream) carrying bread upon my head, and the birds are eating thereof. Tell us its interpretation, we see thee of the good-doers.'"*

Meanwhile two young men were brought to the prison about the same time as

<sup>97</sup> Polano, Op cit p.82

<sup>98</sup> Yâhudha, Accuracy of the Bible, p.5



Yusuf. They were both officers of the king (Pharaoh). One of them was the cook of the king and whose duty was to prepare the king's bread, the other was the cup-bearer (the butler or chief steward). They were both accused of trying to poison the king.

Khâzin states: "A group of parliamentary leaders plotted to kill the king. They promised great reward to the two youths if they succeeded in poisoning the king. Both of them agreed to the plot. Then the butler felt guilty and refused to accept the bribery whereas the cook accepted the bribery and put poison in the king's food. When the king's dinner was brought before him, the butler exclaimed, *"Do not eat the food for it has been poisoned."* and the cook suddenly said, *"Do not drink the wine for it has been poisoned."* Now the king ordered the butler to drink the wine, which he did and ordered the cook to eat from the food, which he refused. The food was given to an animal, which died instantly. The king became angry and he sent them both to prison."

In the jail Yusuf ﷺ was known as a man of sympathy, honesty, truthfulness, good morals, enormous worship and as an expert dream reader. The two prisoners came very close to Yusuf ﷺ and expressed their love and admiration for him.

Suddi narrates, "They said to Yusuf ﷺ, *"By Allâh ﷻ we have great love for you."* Yusuf ﷺ replied, *"May Allâh ﷻ gift you with barakah and prosperity. Whoever has loved me has brought grief to me through his love. My aunt loved me and I was harmed because of her, my father loved me and I was thrown in the well because of his love, the wife of Aziz loved me and the same happened"* (I have been thrown in the prison). They replied, *"By Allâh ﷻ we have no control over anything in relation to your love."*<sup>99</sup>

One day they told their dreams to Yusuf and asked for an interpretation. Majidi says, "In Egypt (as in Babylon, and indeed in other ancient countries) much importance was attached to dreams." The butler saw in his dream that he was pressing wine for the king.

<sup>99</sup> Ibn Kathir

<sup>100</sup> Ibn Kathir

Ikrimah states, "He saw that he planted just one seed of grape which grew and a few bunches came out. Then he pressed them and presented it to the king."<sup>100</sup> The other said, "I saw that I am carrying three baskets upon my head, which contain bread and some other types of food and the wild birds are eating from it."

*"We see thee of the good-doers."*

Dhahaak was questioned, "What were his good deeds?" he replied, "When a prisoner would fall ill, he would visit him and treat him, when someone was in hardship he would help him, and when someone was needy, he would gather some money for him, and on top of this he would engage himself in worship, he would fast during the day and perform tahajjud throughout the whole night." It is also said that the prison officer became so much fond of him that he said, "If it was in my hands I would release you, but I will be easy with you and do good to you." Majidi states that the prison officer made Yusuf ﷺ the chief of all prisoners.

We can understand from here that the effect of good deeds become evident upon one's face, and that one should only rely on pious and wise people and that dreams should not be narrated to a *fasiq* person.

### Verse 37

قَالَ لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقُنِي إِلَّا نَبَأُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا  
ذَلِكَ مَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَ  
هُمْ بِالْآخِرَةِ هُمْ كَفَرُونَ ﴿٣٧﴾

*"He said: Before any food comes to you for your sustenance, I will surely reveal to you the interpretation (of your dreams) before its arrival. That is part of the Knowledge, which my Lord has taught me. Indeed I have abandoned the ways of people who do not believe in Allâh and who especially deny the hereafter."*



Allama Uthmani *rahmatullahi alaihi* comments: "Hadhrat Yusuf first consoled them that they would soon know the interpretation of their dreams. He would finish the interpretation before the daily meals came to them. But more important than the interpretation, was the more beneficial knowledge whereby he interpreted the dreams. He was not a professional astrologer or astronomer, on the other hand the source of his knowledge was the Divine Revelation and Divine Inspiration. Which Allâh ﷻ bestowed upon him because he always kept away from the creed and religion of the unbelievers and false Ideologists and followed the religion of his pious and holy fathers (Hadhrat Yaqub, Hadhrat Ishaq and Hadhrat Ibrahim ﷺ). Who were great Prophets of Allâh and who established the Divine Religion of Divine Oneness. The Oneness of Allâh ﷻ had been the cornerstone of their ideology. No one in the world should be made His partner, neither in Self, nor in Attributes, nor in Actions, nor in Lordship, nor in Divinity. Everyone should bow down before Him alone, should love Him alone and resign their living and dying to that Lord alone. However, Yusuf ﷺ persuaded them to *Imân* and *Tawheed* at the appropriate time in a very impressive way. It is the business of the Prophets that they do not leave any chance of inviting humanity to Truth whenever they find some appropriate occasion. Hadhrat Yusuf ﷺ thought that they had probably become soft, suffering the hardships of imprisonment; so he should avail himself of the benefit of *Tabligh*. First he should tell them about Religion and then tell them the interpretations of their dreams. In the beginning he had told them that definitely they would know the interpretation, lest they should feel weary of the sermon.

Hadhrat Shah Sahib says: "Allâh put this *hikmah* in the imprisonment that his heart broke from the love of the Unbelievers, then on his heart shone Allâh ﷻ knowledge; he desired first to tell them of Religion, afterwards tell them the interpretation of the dreams, so for that he consoled, lest they should be perplexed, that up to the meal time he would also tell it (the interpretation of their dreams)."<sup>101</sup>

Maulana Idrees Khandhalwi *rahmatullahi alaihi* writes: "Hadhrat Yusuf ﷺ knew the interpretations and that one of them is going to die very soon so he turned towards giving good advice and a call for religious beliefs in order to

<sup>101</sup> Mûzihul Qur'ân

prevent him from eternal hell fire. It seems that these Egyptian men were steeped in materialism, idolatry and polytheism. So he first mentioned a miracle to prove his Prophethood. Hadhrat Isa ﷺ was also gifted with a similar miracle. "And I declare to you what you eat and what you store." So Yusuf ﷺ promised to tell them beforehand whatever food is being prepared for them and the amount of food which they will be served with and the time it will arrive from their homes.

They may have asked that you are neither an astrologer nor an astronomer then how could you foretell such a thing. He replied "This is part of the Knowledge which Allâh has taught me." After proving his prophethood he moved towards *tawheed*.

In saying "I have abandoned" he does not mean that I was first engaged in that decree and now I have abandoned it, because Prophets are free from all types of sins even before their prophethood, and *kufri* is something which no prophet can even imagine. So Yusuf ﷺ is mentioning his purity and proving how distant he is from *Kufri*.

### Verse 38

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۖ مَا كَانَ لَنَا آلٌ  
نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۚ ذَٰلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

"And I follow the ways of my fathers - Ibrahim and Ishaq and Yaqub - and never could we attribute any partners whatever to Allâh. That is of Allâh's grace upon us and upon mankind, yet most of mankind are not grateful."

Allama Uthmani *rahmatullahi alaihi* writes: Hadhrat Yusuf ﷺ said to the prisoners, "Our adherence to the pure *tawheed* and the Creed of Ibrahim ﷺ is



a mercy not only to us but to the whole human race, because it is the candle of Ibrahim ﷺ whereby the people can lighten their candles of hearts. But alas! They should have followed the path of Divine Unity with the feelings of gratitude. On the contrary, they are following the way of sin and association ungratefully."

By mentioning the names of his fathers, Yusuf ﷺ wants to confirm that he is from within the family of prophets, so that the people may listen to his advice attentively and have faith in his teachings of *tawheed*. All prophets have been equal in teaching *tawheed* and refuting *shirk*. Allâh ﷻ says, "And if they (the prophets mentioned above, i.e. from Ibrahim to Lut) were to join partners (with Allâh) even their good deeds would be abolished."<sup>102</sup>

"And indeed it had already been revealed to you, as it was to those before you, 'If you were to join gods with Allâh, your work will truly be fruitless and you will surely be amongst the losers.'<sup>103</sup>

"Behold! Luqmân said to his son admonishing him, 'O, my son, join not in worship with Allâh; for false worship is indeed the Highest wrongdoing.'<sup>104</sup>

"..Yet most of mankind are not grateful."

'Shukr' means admitting the favour of someone who has done some favour to you i.e. being grateful.

## SHUKR

*Shukr* is among the greatest characteristics of a Muslim. One should always be grateful to Allâh ﷻ for his bounties and to that human being who has done someone favour, even if a driver gave way to you then you should wave your hand, in order to thank him.

<sup>102</sup>65:88

<sup>103</sup>Sûrah Zumar 65

<sup>104</sup>Sûrah Luqmân 13

<sup>105</sup>Tirmizi 1878, Musnad Ahmad 10850

One Hâdith says: "One who does not thank people does not thank Allâh."<sup>105</sup> Allâh says in Sûrah Namal: "Whomsoever is thankful then he himself will benefit from his Shukr, and whosoever is ungrateful then my Lord is also not in need of anyone, the Gracious."

Luqmân ﷺ said to his son: "Be thankful to Allâh! Whosoever is ungrateful then Allâh is not in need (of anyone's thanks), He is the Praised One."

One Hâdith says: "Four things, whosoever gets them has achieved the good of this world and the hereafter, 1. A tongue busy in remembrance (of Allâh), 2. A heart grateful (for the bounties of Allâh). 3. A body, which is patient when any test falls upon it (e.g. illness) and 4. A wife who is not being unfaithful in ones wealth and nor in her body."<sup>106</sup>

## Verse 39

يَصَاحِبِ السِّجْنِ أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ  
الْقَهَّارُ ﴿٣٩﴾

(The speech of Yusuf continues:) "Oh my two fellow prisoners! Are Sundry Lords better or Allâh the One, the Subduer?"

Notice here the deep touching form of address. He says: "Are we not also companions in misfortune? And may I not speak to you on terms of perfect equality as one prisoner to another? Would you then tell me who is better? Either various gods of different magnitude or one All-Powerful God, He who has absolute power over His creatures and He whose authority is unchallengeable and whom the absconders cannot overpower. Observe yourself before whom should we bow down in worship?"

Zaid Ibn Amr Ibn Nufail, a Unitarian in the midst of the polytheists of Makkah, said before the advent of Islam, the religion of *tawheed*:

<sup>106</sup>Mishkât



أَرَبًا وَاحِدًا أَمْ أَلْفُ رَبِّ      أَدِينُ إِذَا تَقَسَّمْتَ الْأُمُورُ  
تَرَكْتُ اللَّاتَ وَالْعُزَّىٰ جَمِيعًا      كَذَلِكَ يَفْعَلُ الرَّجُلُ الْبَصِيرُ

*"Should I worship one Lord or one thousand Lords. Is it some kind of religion wherein all matters are distributed (to different deities)? I have abandoned all the Laat and Uzza, a wise person should do this."*

Verse 40

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَ آبَاؤُكُمْ مَا أَنْزَلَ  
اللَّهُ بِهَا مِنْ سُلْطَانٍ ۖ إِنْ الْحُكْمُ إِلَّا لِلَّهِ ۖ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۖ  
ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

*"You do not worship besides Him, but only names which you have forged, you and your forefathers. Allâh has not sent down for them any authority. The command is for none but Allâh. He has commanded that ye worship none but Him; that is the right religion but most of the mankind knows not."*

In other words, Yusuf عليه السلام says, "If you name other gods, they are nothing but your inventions - names which you and your fathers put forward without any reality behind them. It is sheer ignorance to bow down before them in adoration. Who gave you authority to do such a thing? The only authority is Allâh ﷻ. He is the only Sovereign, the only Lawgiver. He has been sending down his order through the Messengers that none except Him should be worshipped and no one must be associated with Him in worship. He says: *"And question thou (O Muhammad) Our Messengers whom We sent before thee: 'Did We ever appoint deities other than the Most Gracious (Allâh) to be worshipped?'"*

<sup>107</sup> Sûrah Zukruf 45

Majidi says: "Science has now established that monotheism, not polytheism was the original religion of mankind."

Then Yusuf عليه السلام says that this is the right religion and the straight path in which there is no complications, it is not a pathway that zigzags. By walking on it one can easily reach Allâh ﷻ without any risk or preventing. Many people due to foolishness or prejudice do not understand such a clear fact.

Verse 41

يَصَاحِبِ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا ۖ وَأَمَّا الْآخَرُ  
فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ۚ قُضِيَ الْأَمْرُ الَّذِي فِيهِ  
تَسْتَفْتِينَ ﴿٤١﴾

*"O my two fellow prisoners! As for one of you, he will pour out wine for his master and as for the other, he will be crucified and the birds will eat from off his head. Decided is the matter whereof you enquired."*

Allama Uthmani rahmatullahi alaihi writes: "After performing the duty of Tabligh, Hadhrat Yusuf عليه السلام narrates the interpretation of the dreams that the one who pressed grapes in the dream, would bear wine to the King in wake, and the one who saw the birds eating bread on his head would be crucified, and the wild birds would eat off his head. This is decided once for all. I have told you what you enquired of. This affair is a decided one, in which there will be no changes. So did it happen - the cupbearer was acquitted of the charge of giving poison to the King and the cook, being proved guilty, was sentenced to death.<sup>108</sup>

It is stated in the Bible: "After three days there was an annual ceremony of the

<sup>108</sup> Uthmani 1067:2



King. The royal butler was cleared of charges whereas the royal baker was proved guilty and crucified."<sup>109</sup>

It seems here that hanging on the cross was an ancient practice of the Pharaohs of Egypt. In the case of Musa عليه السلام, the Pharaoh of the time also warned the magicians who decided to follow Musa عليه السلام, that unless they repent, he would hang them on a cross. Hanging on the cross has been one of the most severe punishments. The victim's hands and feet would be nailed in the wood, he would be left bleeding, would be left to die in hunger, thirst and pain.

From here we can judge how feeble is the belief that Isa عليه السلام, who was a great Prophet of Allâh, was crucified by the Jews. The Jews also claim with great pride, 'It is we who hanged the accursed Jesus on the cross.' In Torah, it is stated that whosoever is hanged in the cross is an accursed.

It is amazing that the Christians also accept this theory of the crucifixion and believe that he was crucified due to their sins. First, they take him to a high grade as the Son of God, and then bring him down to a state where he had to be crucified for the sins of the sinners. Someone commits the sins and the punishment is inflicted on someone else.

The Qur'an strictly denies this theory. It says in Sûrah Nisâ, (The Jews incurred the Divine displeasure) *"Because they boasted that it is we who killed Maseeh Isa son of Mary, the Messenger of Allâh. But they did not kill him nor crucify him. Only the likeness of that was shown to them. And those who differ therein are full of doubts with no (certain) knowledge. But only conjecture to follow. For surely they did not kill him. Nay, Allâh raised him up unto Himself. And Allâh is Exalted in Power, Wise."*<sup>110</sup>

In the verse, upon which we are commenting, Allâh says: 'Decided is the affair of which you two enquired.' There are two opinions of the Mufasssireen regarding this. One is that the two prisoners did see such a dream. The other is

<sup>109</sup>Antiquities of the Jews II 5:3' Tafseer Majidi 373:2

<sup>110</sup>Sûrah Nisâ 157

that they had never seen any such dreams. They just fabricated one to test the ability of Yusuf عليه السلام.

Abdullah Ibn Mas'ood رضي الله عنه says, "When Yusuf gave the interpretation, they said, 'We have not seen any dream.' Yusuf replied in the above-mentioned words, meaning whatever I have said was through revelation and it will surely come to pass."

A similar incident is narrated regarding Hadhrat Umar Faruq رضي الله عنه. Rabbiah Ibn Umayyah Ibn Khalaf once said to Umar رضي الله عنه, *"I dreamt that I am going through a beautiful garden and I suddenly entered to a desert, I woke up while I was in the desert."* Umar رضي الله عنه replied, *"You will embrace Islam and then reject it to become an apostate."* Rabbiah replied, *"I never dreamt anything,"* but Umar رضي الله عنه said, *"Decided is the affair which you enquired."* And this is exactly what happened. Rabbiah accepted Islam, but after some time when he saw that Islam prohibits wine, he abandoned it to become a Christian and died in this state. May Allâh safeguard our Imân and keep us steadfast to the crystal clear and the straight path. Ameen.

With regards to the dream, the Prophet ﷺ says, *"The dream is like something hanged to the claws of a flying bird, as long as it is not interpreted. When it is interpreted, it falls to whatever interpretation is given."* He also said, *"Do not relate a dream except to a close friend or a wise person."* The reason being that they will give a good interpretation.

We also learn from this incident that we should not test the godly people, because if something slips out of their tongues, Allâh ﷻ would surely fulfill their sayings. In one Hâdith we read, *"Some servants of Allâh are such that if they swore by Allâh, Allâh would surely fulfill their oath."* This is for those who have attached themselves to their Lord, through obedience to Him, constant remembrance and never engaging in His displeasure. If a person is not of such a status and he swears by Allâh ﷻ, then for him is the saying of the Prophet ﷺ, *"And whosoever swears by Allâh, Allâh will surely prove him to be a liar."*



Verse 42

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَهُ  
الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

*And he said to one of them, who he imagined would be saved, "Mention me before your master." But Satan caused him to forget to mention him to his lord. And he stayed in prison for several years.*

"When thou art in authority, do not overlook us in this prison, wherein thou wilt leave us, when thou art gone to the place we have foretold; for we are in prison not for any crime, but for the sake of virtue and sobriety are we condemned to suffer the penalty of malefactors."<sup>111</sup>

When the cup-bearers dream came true and he was being released, we can imagine him taking an affectionate leave from Yusuf عليه السلام, and even asking him if there was anything he could do for earthly favours, the divine grace was enough for Yusuf عليه السلام. But he had great work to do, which he could not do in prison i.e. work for Egypt and her King, and the world at large. If the cup-bearer could mention him to the King, not by way of recommendation, but because the King's own justice was being violated in keeping an innocent man in prison, perhaps that might help to advance the cause of the King of Egypt. And so he said, "Mention me before your master."

But Satan made the released prisoner so much heedless by whispering in his heart that he utterly forgot to mention Yusuf عليه السلام to the King, with that Yusuf عليه السلام had to stay in prison for several more years.

The word 'Bidh' in Arabic signifies a small indefinite number, between 3 and 9. It said that Yusuf عليه السلام stayed in prison for seven years.

<sup>111</sup> 'Antiquities of the Jews II 5:2' -Tafseer Majidi 373:2

"But Satan made him forget"

In the story of Musa عليه السلام, when he was travelling to meet with Khadhir عليه السلام, his disciple forgot to inform him of the miraculous manner in which the cooked fish came to life and made it's way inside the sea. After they walked for a long distance and felt hungry, Musa عليه السلام asked for food. Only then did his disciple recall the incident. He also used the same phrase, "I did indeed forget (about) the fish, and none but Satan made me forget to tell you about it." Satan whispers into the heart of a human being causing him to forget his duties.

Verse 43-45

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ  
وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَبْسُتٌ ۚ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي  
رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ ﴿٤٣﴾ قَالُوا أَضْغَاثُ أَحْلَامٍ ۖ وَمَا  
نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ ﴿٤٤﴾ وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ  
بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾

*The King (of Egypt) said: "I do see (in a vision) seven fat kine, whom seven lean ones devour, and seven green ears of corn, and seven (others) withered. O ye chiefs! Expound to me my vision if it be that ye can interpret visions. They said: "A confused medley of dreams: and we are not skilled in the interpretation of dreams. But the man who had been released, one of two (who had been in prison) and who now bethought him after (so long) a space of time, Said: "I will tell you the truth of its interpretation: send me ye (therefore)."*

In other words, the King saw in his dream that seven fat cows were coming out of a dry river, followed by seven thin ones, who upon appearance swallowed the seven fat ones.



He also saw seven fine full ears of corn upon which seven dry ones appeared and enwrapped. He held a council and related to them his dream and ordered an interpretation. But no one either knew the interpretation or knew, but did not want to take the responsibility of the interpretation, and so they declined and said that the dream is meaningless.

It was then that the cupbearer remembered Yusuf عليه السلام and requested permission to go out and meet him. He wanted to take the whole credit for himself and this is why he did not call upon Yusuf to attend the meeting. He preferred to go himself and investigate and then inform the king.

He knew the nature of Yusuf عليه السلام, and had no fear of being rejected or ridiculed and so he addressed Yusuf.

Some commentator's say that this jail was far from the Kings City and some say it was inside the same city.

Roohul-Ma'ani narrates that today some people indicate towards a certain prison, eight miles from the River Nile, and say that this is the prison of Yusuf. Allâh knows best

#### Verse 46

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ  
عِجَافٌ وَ سَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَبْسُوتُ ۚ لَعَلِّي أَرْجِعُ  
إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾

**"Yusuf! O man of truth! (Or saint!) Give an answer to us in regard to seven fat kine which seven less ones are devouring and seven green corn-ears and seven others dry. Perhaps I may return to the people and that they may know."**

The king's butler approached Yusuf عليه السلام in jail. Their conversation must have been much longer, but we are just given the points. He knows that Yusuf عليه السلام knows the meaning of the dream and that truth is shining on his face (as with all the prophets), so if he was told, he could return to the council and inform them. It would be rude and cheeky to mention to Yusuf عليه السلام, a Prophet of Allâh, and the bribe of the hope of his release. Notice how smoothly he avoids referring to his own lapse in having forgotten Yusuf عليه السلام so long and how the magnanimous Yusuf عليه السلام has not a word of reproach, but gets straight on with the interpretation.

#### Verse 47-49

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا ۖ فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ  
إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ﴿٤٧﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ  
يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ﴿٤٨﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ  
ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعَصِرُونَ ﴿٤٩﴾

**"He (Yusuf) said, 'You shall cultivate seven years persistently, so what you harvest leave it in the year, but a little, which you eat. Then thereafter there shall come upon you seven hard years that shall eat up what you have put for them, but a little which you will withhold for seed. Thereafter another year will come when people will have rain and when they will press (grapes and oil).'"**

Note: In the above verse the word *Siddique* is mentioned. In Arabic, two words are used here *Sadiq* and *Siddique*.

*Sadiq*, is a person who is overcome by his truthfulness in such a manner that his speech, sayings, actions and intentions are all according to the commands of his Creator. The Qur'ân says: "O' you who believe! Fear Allâh and stay in the company of the *sadiqueen*."



On the Day of Judgment, the *Sadiqeen* will be questioned about their *sidq* and it is only *sidq* that will be beneficial on that day.

Hadhrat Malik bin Dinaar used to say that, "When a *sadiq* will be reckoned for his *sidq* then what will happen to us liars and hypocrites? We say things, which we do not do. There is a huge difference between what we talk and what we do." May Allâh have mercy upon us *Ameen*.

*Siddique* is of a higher grade; he is absorbed in seeking the pleasure of his Lord. He has no intention of his own; his Lord Almighty makes his intentions. This is the highest status after prophethood. Which is closely linked with prophethood. Allâh ﷻ says, "Those who obey Allâh and his Messenger, then they will be with those whom Allâh has favored, from the Prophets and the *Siddiqueen* and the martyrs and the righteous (who do good). Ah! How good is their company."

In the above verse in connection, Yusuf ﷺ has been addressed with the good name of *Siddique*. Among this Ummah, Abu Bakr ﷺ achieved this high status. The Qur'ân says: "And he who brought the truth and he who confirmed (supported) it such are the true men who do right."<sup>112</sup>

The indication in 'Who confirmed it' is towards Abu Bakr ﷺ. He was the first to believe in the Prophet ﷺ. It was his preaching that converted the likes of Uthman, Talha, Abdurrahman Ibn Auf and Abu Ubaydah Ibn Jarrah ﷺ.

Regarding the event of Me'raj, Abu Bakr ﷺ was the one who confirmed it without any hesitation. Throughout his life, he was the most trusted person amongst the companions of the Holy Prophet ﷺ. Hadhrat Ali ﷺ also reached this status as is mentioned in Ibn Majah.

*Siddiques* will be born until the Day of Judgment. Allâh ﷻ knows best who is of which status, but there is only one *Siddique Akbar*, Hadhrat Abu Bakr ﷺ.

Yusuf ﷺ interpreted the dream and also informed them of the solution. Such is

<sup>112</sup> Sûrah Zumar 33

the quality, simplicity and the nature of Allâh ﷻ's Prophets ﷺ. Yusuf ﷺ never mentioned a single word as to why the butler had forgotten him for so many years and how he boldly strode into the prison cell to enquire about the dream.

One may question here that how can a *kafir*'s dream come true, because true dreams have connections with the internal state of the dreamer. If he is purified with *Imân* and good deeds, only then is he able to see true dreams. One *Hâdith* says, "Among you, the one who speaks the most truth is the one who sees the most true dreams." A *kafir* is a liar on God, therefore, how can he see a true dream?

Sheikh Abdul Aziz Dabbagh rahmatullahi alaihi answers, "A *kafir* may see a true dream if the dream has any connection with other people. The king's dream had connections with the general public of Egypt." One of his students enquired, "Then what of the dreams of the butler and the cup-bearer who were in the prison with Yusuf ﷺ? Their dreams had no connection with other people and they were still true?" He replied, "They were connected to Yusuf ﷺ. Yusuf's ﷺ greatness in the field of interpretation was made clear through them. In fact it was the cause of the rise of Yusuf ﷺ from the prison cell to the throne of Egypt." (As you will see in the following verse) Anyhow, sometimes a *kafir* also sees a true dream in order that he may come closer to *hâq* and that he may accept it. Many converts saw the Prophet ﷺ in their dreams before they embraced Islam, or saw themselves reading the Qur'ân in their dreams etc.

#### Verse 50

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ۖ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ  
فَسْئَلُهُ مَا بِأَلِ النَّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ ۖ إِنَّ رَبِّي بِكَيْدِهِنَّ

عَلِيمٌ ﴿٥٠﴾

And the king said, "Bring him unto me." Then, when the messenger came to him, he (Yusuf) said, "Return to thy lord, and ask him, what



*about the women who cut their hands? Verily my Lord is the Knower of their guile."*

The king was very impressed by the interpretation given by Yusuf عليه السلام. He ordered that Yusuf عليه السلام be brought before him so that he may appreciate his genius first-hand and pay him a homage which befitted his high position. But when the messenger arrived with the royal message, Yusuf عليه السلام refused to come out of the prison without clearing his name. If he had hastened in coming out, his dignity may have been blotted with doubts in the future and the work of *Da'wah* and *Irshad* which Allâh سبحانه had destined to take through him, would have been affected. Someone at some time could have had a chance to plot against him and create some sort of propaganda.

The Ulama say that it is *wajib* to stay away from doubtful places and to refrain from doubtful actions. Roohul Ma'ani narrates a *Hâdith* which says, "Whosoever believes in Allâh and the last day should never stand at a place of doubt."

Imaam Muslim has narrated that the Prophet ﷺ was in *I'tikaf* when one of his wives came to visit him upon her return he accompanied her to the door of the masjid. A passer by saw them. The Prophet ﷺ said, "This is my wife." He exclaimed, "O Prophet of Allah I could have a bad thought about someone else, but not you." He replied, "Satan runs through the body of a human being like blood. And I feared that he may instigate something in your heart."<sup>113</sup>

Abul Qasim Zamakhshari had lost one leg. He got written proof from the judges that his foot was not cut due to some crime, but it was the result of some frostbite, which caught him during a journey. Wherever he would travel, he would keep that paper with him and show it to the people so that they wouldn't think bad of him.

**Note.** In the verse, Yusuf عليه السلام did not mention Zuleikha's name. But he referred to those women who cut their hands, when they saw Yusuf عليه السلام. This may be

<sup>113</sup> Muslim 4040, Musnad Ahmad 12132

due to respect for the wife of the King or because he feared that Zuleikha might still be in a whimsical state of mind and that she might try something else. So, he mentioned those ladies hoping that they might stick up for him.

### Verse 51

قَالَ مَا خَطْبُكُمْ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ  
مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ النَّحْصُ  
الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾

He said, "What was the matter with you when ye solicited Yusuf against himself?" They replied, "How perfect is God! We know not of any evil against him." The wife of the Aziz said, "Now hath the truth come to light; I, even I, solicited him against himself, and verily he is of the truth tellers."

**Note:** A *Hâdith* in Muslim states, "Had I stayed in prison the amount of time Yusuf stayed, I would have accepted the caller (and responded to the Kings call straight away)".

Some Mufasssireen say that the Prophet ﷺ is clearly praising the patience of Yusuf عليه السلام and on the other hand he has indicated towards his, 'Abdiyyah'.

"What was your affair..."

The king assumed such a style of enquiring as if he knew the story beforehand, so that they do not dare to tell a lie. Moreover, the patience and perseverance of Yusuf عليه السلام must have impressed him as he did not want to come out of the jail without clearing his name, and he had mentioned their guile by the words: "Indeed my lord is well aware of their snare." It is also possible that the cupbearer may have narrated some events supporting the innocence of Yusuf عليه السلام to the king who realised that it is his wife who was at fault.



'They replied...'

Zuleikha stood on one side and listened to the replies of the women who acknowledged the innocence and high principles of Yusuf ﷺ.

When they finished she began, 'Now the truth has come to light...' She did not mince her words. Rather she accepted her guilt freely and frankly. She adored Yusuf ﷺ in every sense, in words and deed and she wanted the truth to be proclaimed in the open court, before all. So what had happened to her then? She had learnt a lot in sorrow, pain and humiliation. She had learnt the vanity of carnal love. Yusuf ﷺ, true of heart, calm in every turn of fortune, had taught her to question herself whether, in spite of all her sins she could yet be worthy of him. Perhaps when her husband was dead, and she was a widow. However, she must see whether she could understand love in the sense in which Yusuf ﷺ would have her understand it, that pure surrender of the self, which is not tainted by earthly matters.

أَبَى الْحُبُّ أَنْ يَخْفَى وَ كَمْ قَدْ كَتَمْتُهُ  
فَأَصْبَحَ عِنْدِي قَدْ أَنَاخَ وَ طَنَبَا

A poet says:

"Love refuses to hide, although I have tried to conceal it at countless times. It just returns and settles it self in my courtyard"

إِذَا شَتَدَّ شَوْقِي هَامَ قَلْبِي بِذِكْرِهِ  
فَإِنْ رُمْتُ قُرْبًا مِنْ حَبِيبِي تَقَرَّبَا

"When my yearning intensifies, my heart revolves around his remembrance. Then when I want to get closer to my beloved, he himself draws closer to me."

Ibn Ahmar says: "While I was circumbulating the Ka'bah, my eyes fell upon a lady in her hijab, she was saying: "Allâh will never accept any deed from the beloved, when her lover is furious and he has been abandoned. She will not be

rewarded for murdering her lover, whereas he will be rewarded for his deed (because he stayed within the boundaries of the Shari'ah and did not do anything silly)" I said to her: "Are you saying such couplets in such a place? In front of the Ka'bah? She replied, "Have you ever been in love?" I said: "No, I don't know what love is?" she said: "By Allâh! Love can never hide (it is evident from the face and the action of the one in love). It maybe concealed in the heart but it cannot be seen with the naked eye. It is like the fire in the stone, if you strike the stone, sparks will appear, but if you leave it the fire will hide."<sup>114</sup>

Ibn Qayyim narrates from Rajaa Ibn Amr Al-Nakhaee, who says: "There was a young man in Kufa, who was very handsome, but at the same time was engaged in immense worship. He had gone pale due to his efforts. He came to live in the tribe of Nakha'. His eyes fell upon a girl from the tribe. She also loved him and became mad about him. The young man sent a proposal, but her father refused saying that she was already engaged to her cousin. The girl's love increased and she sent a message to him saying that either you come to me or I make a plan to come to you. He replied saying: "None of the options are possible, because the Qur'an says "Say: If I were to disobey my Lord, then I fear the punishment of the great day."<sup>115</sup> She said to herself: "In spite of his love he has so much fear of Allâh! By Allâh no one but he is going to have me." Thereafter, she left all her luxuries and she also engaged herself in worship. In spite of her immense love she did not commit any act which would be against the Shari'ah. Eventually, she died. The youth would then go to her grave and weep. One day he was crying near her grave, when he saw her in a dream. He questioned her "How are you?" she replied: "O my desired one! How nice is your love. A true love which dragged me towards virtues and good deeds." I asked her what did you get in return for this love? She replied, "I was taken to such luxuries which are never going to fade, in the everlasting garden with a kingdom that will never perish." He said to her, "Remember me over there, because I never forget you." She replied: "By Allâh! I also never forget you. I even requested my master and your master to let us stay together (in these luxuries) so help me by working hard (i.e. help my plea by making a lot of sacrifice in worship)." He asked. "When

<sup>114</sup>Rawdhatul Muhibbeen

<sup>115</sup>Sûrah Zumar 13



will I be seeing you?" She replied: "You will be joining us very soon." After this dream the youth did not live for more than seven days.<sup>116</sup>

### Verse 52

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي  
كَيْدَ الْخَائِنِينَ ﴿٥٢﴾

*"This (I say), in order that he (the Aziz) may know that I have never betrayed him in his absence and that Allâh does not guide the guile of the treacherous."*

The majority of *Mufasssireen* relate the following conversation to Yusuf عليه السلام. Yusuf عليه السلام said that, I requested for this investigation and research so that a Prophet's innocence and integrity may come to light and so that the people may know that the guile of the treacherous does not succeed. The guile of the women failed and the truth prevailed.

### Verse 53

وَمَا أُبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ  
إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾

*"Yet I do not say myself holy (pure). No doubt, self (Nafs) teaches evil, unless if my Lord shows his mercy. No doubt, my Lord is All-Forgiving, All-Kind."*

This is the saying of Yusuf عليه السلام. He says that I don't make my *Nafs* pure of sin. It is nothing but the mercy of my Lord that He saved me from evil.

<sup>116</sup>Rawdhatul Muhibbeen P.g. 230

The *Nafs* constantly orders one to practice evil. It is the Mercy of God, which safeguards a person. We have read earlier on in this Sûrah "It is we who diverted the evil away from Yusuf. Indeed he (Yusuf) is from our sincere bondsmen."

Allâh ﷻ says in another verse, "Do not hold yourself purified"<sup>117</sup>

So, Yusuf عليه السلام is displaying his humility and his submission to the will of God by saying it is only the Mercy of Allâh ﷻ that safeguarded me.

*Mufasssireen* comment here on three statuses of the *Nafs*:

1. *Nafse Ammarah*, 2. *Nafse Lawwamah* and 3. *Nafse Mutmainnnah*.

Generally, the *Nafs* of a human being instigates evil thoughts in his mind and lures him towards sin, this is called *Ammarah*. If the Muslim seeks refuge in Allâh ﷻ and supplicates for His divine help by which he can control the *Nafs* and save himself from the sin then his *Nafs* begins to reprimand him, this is called *Lawwamah*.

When a *Nafs* easily obeys the commands of Allâh ﷻ and progresses in attaining nearness to Allâh ﷻ then it gains peace and tranquility. The *Nafs* does not have any difficulty in fulfilling the commandments of Allâh ﷻ and this is called *Nafse Mutmainnnah*. This is the status of the Prophets, the *Awliyaullah*, the *Kamileen* and those who purified their souls through the guidance of a *Sheikh*.

The first type is mentioned here in Sûrah Yusuf, the second in Sûrah Qiyamah and the third in Sûrah Fajr.

My friend Maulana Mahmood Chandia who is also one of my dearest students, delivered a speech in Zakaria Mosque, Bolton. He explained the condition of the *Nafs* in a very beautiful manner. I would like to put forward an extract of that speech:

"Sheikh Ali Muttaqi of India, a person of great merit and a very big scholar of

<sup>117</sup>Sûrah Najam 32



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Islam wrote a very voluminous book on Hâdith. A compilation of Hâdith he organised according to the subjects of jurisprudence of Islam. Consequently, it became very easy for students to use this work. It is known as 'Kanzul Ummal'. He has also written over a hundred books. He lived in the 16th Century between 1485 and 1567. One of his works is the 'Jawab Kalim Fil Mawaiz Wal Hikum.' It is a collection of 3000 wise sayings. In each chapter, he puts forward an analysis (his view), as he was an expert in this field, of the animal nature and the human nature within mankind, which I will discuss very briefly.

He states that the human being is attacked by Shaytaan. He himself has a team working with him in the heart, where the faith is preserved and he has his own attackers altogether (And I don't mean attackers like the footballers such as Salas or Ronaldo). These attackers are very dangerous. In the front, Man is always confronted by what he refers to as 'The Dunya'. This is translated as Materialism, the love of the world, and the need for more. In front of man, especially the *Mu'min*, Shaytaan puts the world. He glorifies the world in front of him, he convinces that person that this world should be aspired to and must have the world, I must have its pleasures.' This is the message of a continuous message.

On the right hand side, on the right wing, he has what is known as the 'Nafs'. The Sufi's categorise the stages of the 'Nafs', the Inner Soul, the Outer Soul etc. The *Nafs* also has a team working under him. This is the soul and it is the job of this soul, this *Nafs*, to attack the heart with all kinds of things, temptations miserly, not eating *Halal*, not wanting good for another person etc."

On the left wing, Sheikh Ali Muttaqi describes in his analysis that there is what we call *Hawa*. 'I want this, I want that.' Similar to when children approach you and demand something. This creates in the human being a desire: "I want."

And behind, substituting the back four is 'Shaytaan' himself. He is orchestrating, choreographing all of the moves. He is the one saying "yes" do this, do that etc. Therefore, from all four sides the believer is attacked.

Sheikh Ali Muttaqi *rahmatullahi alaihi* says it is very necessary for this believer to be confronted with these four, four of his own players; four features of his own characteristics.

For example, if the material world is put in front of you then it is necessary, and the Sufi try to encourage within us, is that we have the quality of *Zuhd*, to have anything to do with it. No matter how much the *Dunya* will come in front of him; materialism will come before him, *Zuhd* will fight and that is how that practice is worked upon.

On the right wing, I said there was *Nafs*. For that, Sheikh Ali Muttaqi provides the MUST acquire knowledge to fight the Nafs. How to fight against it. We must know the ploys of the enemy.

On the left wing, we have *Hawa*. It is very necessary for the human being, especially the believer, to create within himself, to develop within himself an intelligence, a capacity to think: my desires are affecting me and leading my aim, leading me astray from what I should be doing.

And at the back, 'Shaytaan' himself. Sheikh Ali Muttaqi says that Shaytaan should be fought against by *Zikrullah*.

These four enemies are continuously attacking man in order for him to be deprived of faith and eventually enter eternal hellfire. It is necessary that we have these four characteristics. And for these four characteristics to be developed, it is very necessary for each and every individual to be in one way or another associated with a *Sheikh*. It is **He** who will guide that person through the maze of the world. And in today's world, as business people will tell you, is referred to as a 'Dog eat dog world'. This maze that we live in, is known as, 'The Modern World'.

So may Allâh ﷻ gift us with a Sheikh who is able to guide us through this maze. It is our personal duty to find such a Sheikh, and in England, *Alhamdulillah* we are gifted with one (i.e. Hadhrat Maulana Yusuf Motala Sahib *damat barakatahum*)."



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Verse 54

وَقَالَ الْمَلِكُ أَتُؤْتِنِي بِهِ اَسْتَخْلِصُهُ لِنَفْسِي ۚ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ  
الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾

*And the king said, "Bring him to me. I shall single him out for myself." Then when he spoke to him he said, "Be assured this day, Thou art of high standing with us, Invested with all trust."*

It seems that Yusuf عليه السلام had not yet appeared before the king. The king's order in the terms mentioned in verse 50 led to a message from Yusuf عليه السلام and the subsequent public proceedings with the ladies. Now that Yusuf عليه السلام's innocence, wisdom, truthfulness and trustworthiness had been proved and confirmed by the splendid tribute of the wife of Aziz, the king was very much impressed and decided to appoint him to serve as his own person as his trustworthy and confidential wazir (Prime Minister).

According to ancient traditions, the king who made Yusuf عليه السلام his Prime Minister and committed into his hands the entire administration of Egypt was 'Apepi'. He was one of the Hyksos King.<sup>118</sup>

*"Then when he spoke to him..."*

He became even more impressed and addressed him with some of the noblest praises i.e. of high status and trustworthiness.

Some narrations say that Yusuf عليه السلام upon being released, washed himself; put on the special clothes provided to him and entered the king's courtyard. He said 'Assalamu Alaykum'. The king was unaware of this type of salute and enquired about its reality. Yusuf عليه السلام replied that this has been the preferred way of my forefathers; Ibrahim عليه السلام, Ishaq عليه السلام and Yaqub عليه السلام, they were all men of God and submitted themselves to the order of God.

<sup>118</sup> Tafseer Majidi 378:2

It has also been narrated that when Yusuf عليه السلام was leaving the prison, those prisoners who he left behind were very grieved. The prison officer had acted with great kindness to all the prisoners due to Yusuf عليه السلام. In fact, he had made Yusuf عليه السلام their leader. Therefore, it was inevitable that some of the prisoners even started to cry upon the departure of Yusuf عليه السلام. Yusuf عليه السلام consoled them and promised to do for them whatever was in his capacity.<sup>119</sup>

Verse 55

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٥﴾

*Yusuf said, "Set me over the store houses of the land (i.e. treasures of the country). I am a good keeper, possessing good knowledge."*

During the conversation, they probably discussed the dream of the king and its interpretation. The king said, "How is it possible to tackle this huge famine? Indeed it is a great task which requires wisdom, ability and honesty." Yusuf عليه السلام put forward a detailed plan and the king began to wonder who but Yusuf عليه السلام can put this into practice. He must have said something, which indicated his inclination towards Yusuf عليه السلام. And so Yusuf عليه السلام offered his services. He asked to be put in charge of the granaries and storehouses. He was prepared to take the burden of guarding the reserve stock in time of plenty so that it may be utilised in the lean years to come.

The king gladly agreed to the suggestion, he embraced Islam upon Yusuf عليه السلام's hands and appointed him as the Wazir, the Prime Minister and the superintendent of the royal granaries. The previous Aziz was relieved of his duties and now Yusuf عليه السلام was the Aziz of Egypt (as he is addressed in the verse 78 below). Some suggest that he was given a much higher rank and more powers than the previous Aziz. He was especially selected to carry out a great emergency policy to meet the very difficult times of depression that were foretold. He was given plenary powers and the fullest confidence that a king could give to his most trusted Wazir.

<sup>119</sup> Ma'ālimul Irfān P.g. 714



The previous Aziz died and Yusuf عليه السلام was wedded to his wife Zuleikha. He was thirty years of age at the time. They had two sons Ifrayim and Meesha. Ifrayim had a son named 'Noon' who was the father of 'Yusha', the successor of Musa عليه السلام. He also had a daughter named 'Rahmat' who became the wife of Ayyub عليه السلام.

It is also said that after their marriage Yusuf عليه السلام said to Zuleikha, "Is this not better than that to which you were calling me?" She felt deeply regretful and replied, "O Prophet of Allâh! My husband was very weak (impotent) he had no desire for me. Whereas I was young and could not help myself falling for your outstanding beauties."

Some also narrate that when Yusuf عليه السلام was honoured by the king when he passed by Zuleikha, she observed his shining splendor and said: "All praise is due for Allâh who turned the slaves into kings because of their obedience to Him and He turned the kings into slaves because of their disobedience to him."

**Note:** The Sufis point to the fact that Yusuf عليه السلام had endured many hardships from the jealousy of his brothers to slavery and then imprisonment for a good few years. Yet, Allâh سبحانه saw his patience and rewarded him with one of the most highest status. Same in the case of every *Salik*; Every hardship is a foundation for bounties.<sup>120</sup>

**Note:** Allama Uthmani *rahmatullahi alaihi* writes, "Hadhrat Yusuf عليه السلام himself made the request for the guardianship of the treasures. This was in order to benefit the creation of Allâh سبحانه generally and especially in the forthcoming famine period. It shows that the Prophets possessed perfect wisdom in worldly affairs too and they did not think that to hold financial responsibilities for public welfare is against prophethood or holiness. Moreover, if a good practicing Muslim thinks honestly that he is capable of carrying out a certain task and others will not be able to do it properly or will oppress innocent people, he can request for that in order to benefit his fellow Muslim brothers or human beings in general. If he has to describe some of his qualifications in order to gain that post he will not be

<sup>120</sup> Rumooz P.g. 50

considered proud and arrogant or a self-admirer (which is of course not allowed, as the Prophet ﷺ said, "He will not enter Paradise who has pride in his heart though it maybe as little as the weight of a mustard seed.").

There is a *Hâdith* of Abdur Rahman Ibn Samurah رضي الله عنه which says, "Never ask for leadership because if you are given leadership without request (i.e. you are forced to accept it) you will be assisted (by Allâh and His angels) whereas if you are given leadership through request (and applications) you will be left to yourself."<sup>121</sup>

Also another *Hâdith* of Abu Musa Ash'ari رضي الله عنه states, "I came with two other friends to the company of Prophet of Allâh ﷺ. The two requested to be appointed upon a certain post. The Prophet ﷺ disliked their attitude." Abu Musa said, "Forgive me O Prophet of Allâh ﷺ! I had no knowledge of what they had in their minds." He said, "We do not appoint upon these posts those who request for them. But you, O Abu Musa, you may go to accomplish so and so task."

The two *Hâdith* refer to people who are greedy and want to gain high posts in order to achieve worldly benefits, who are not sincere in their intentions. When a person lacks sincerity from the beginning, then what is there to expect from him in a later period.

**Note:** A notable point here is that Yusuf عليه السلام agreed to work for a kafir. Although some Mufasssireen say that King Rayyan Ibn Waleed embraced Islam and thus Yusuf عليه السلام was working for a Muslim, nevertheless there is no concrete evidence for this. Whatever the case, it is *Jaiz* to work for a *kafir*.

The Sahabah رضي الله عنهم used to do labor work for the wealthy Jews. Hadhrat Ali رضي الله عنه and his family were once struck by hunger. He worked for a Jew and earned some barley. He brought it home and Fatimah his wife grinded one third of it and made some food. Suddenly a poor beggar approached them and asked for something to eat. They gave it to him. Then she prepared another third portion and when that was ready, an orphan came to ask for something to eat.

<sup>121</sup> Bukhari 6227, Muslim 3120



They gave the food to him. Then she prepared the last portion. When it was ready, one *mushrik* prisoner suddenly appeared and asked for something to eat. They gave it to him and spent the night in hunger. Allâh ﷻ was so pleased with their gesture that He revealed a verse in the Qur'ân, "And they feed for the love of Allâh ﷻ, the indigent, the orphan and the captive,"<sup>122</sup>

However, if that particular job involves something which is contrary to the laws of Allâh ﷻ then it will not be permissible, e.g., bank managing, insurance broking, serving wine, working in breweries, even though you may only be transporting alcohol from one place to another. If you have to hurt or kill innocent people for your job then it too will not be allowed. Before you apply for a job, consult a *Mufti sahib*.

**Note:** The first half of Yusuf ﷺ's story comes to a close at this point. I mean the tests and hardships conclude here. The latter part, which involves bounties, favours and dignity will now commence.

The lessons to be learnt so far are as follows:

1. *Zina* is a major sin. One must try to refrain from it till his last possible limit. If one indulges in it, he is viewed as having oppressed the whole community.

One *Hâdith* says, "When *Zina* spreads among a community they will be struck with dismay." Moreover, in another *Hâdith*, "Such illnesses will befall them which were never to be heard of in the previous people." AIDS, Cancer, etc. are examples.

2. The person who turns towards the One and only, Almighty God, will surely be assisted and protected from evil by Him.

### Verse 56

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ ۖ يَتَّبِعُونَ مِنْهَا حَيْثُ يَشَاءُ ط

<sup>122</sup>Sûrah Dahr 8

نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ

And thus did we establish Yusuf in the Land so that he might settle therein wherever he pleased, we bestow of our mercy on whomsoever we will, And we waste not the reward of those who do good.

"And thus We established Yusuf..."

The boy, whom his jealous brothers got rid of by throwing him into the well and who was sold in the Egyptian Market for a miserable price and who was thrown into prison for a good few years, now becomes the most trusted dignitary in a foreign land, chief minister in one of the greatest empires of the world of that day.

It seems that the dark passages that came within the space of a few years were leading to the shining daylight, which lay ahead of him. Had he stayed in the company of his father and not been thrown in the well would he have been picked up by the caravan? If the caravan had not sold him in the Egyptian Market would he have ever reached the courtyard of the Aziz? And if the woman had not shown her desire and then her anger, would he have gone to prison? If he hadn't gone to prison would his eminence and his high character ever have shone before the king? And when the king would not realise his status how would he have chosen him for such a high post? So this is all a chain in the elevation of Yusuf ﷺ. This world is a place of means. And Allâh ﷻ conducts His affairs through various means. This is why Allâh ﷻ gradually took Yusuf through these stages. It is said that he was barely thirty years old when he became ruler of Egypt.

Khâzin narrates that when Yusuf ﷺ gained full control over Egypt, he made preparations for the collection and safekeeping of the crops. He constructed some special storage houses and gathered the food in them. He distributed wealth wisely. He upheld justice and the men and women of Egypt loved Yusuf ﷺ.



The first seven years passed away with the bounties and favours of Allāh ﷻ at their highest level. Then came the years of test and tribulation. Yusuf ﷺ was well prepared. The first person to be struck with hunger was the king. He tolerated it until one half of the day had passed then he shouted, "O Yusuf! The hunger is killing me." Yusuf ﷺ said, "This is just the beginning of the drought."

Then within the first year the people of Misr consumed whatever they had saved for themselves. And then they started to purchase from Yusuf ﷺ what he had saved for these years of famine. At first they bought food with their wealth. When they had no Dirham and no Dinar left, they came with their animals (sheep, cows and camels), and when even they finished, they bought with their slaves and then with their properties. There came a certain time when they were even prepared to give their children for food.

Then a time came in Egypt when not a single person male or female, free or slave remained without being indebted to Yusuf ﷺ. They were all almost slaves of Prophet Yusuf ﷺ. The people of Egypt said, "We have never seen a ruler as mighty and powerful as Yusuf." Then Yusuf ﷺ asked the king, "How do you see towards that which Allāh ﷻ has given me? What do you think I shall be doing with the people of Egypt?" The king replied, "The decision is yours. We are your followers." Yusuf ﷺ said, "I take Allāh as witness and also make you a witness that I have freed the whole of Egypt and that I return to them whatever assets they offered."

It is also said that Yusuf never ate to his fill during the testing times. Someone asked him, "Why do you stay hungry when the treasures of the Earth are in your command?" He replied, "I fear that if I eat to my fill I might forget those who are hungry."

(Khazin p.425)

One similar story is narrated regarding Hadhrat Umar Ibn Khattab ؓ. Ibn Abd Barr narrates from Zirr Ibn Hubaish that I saw Umar, bold and reddish, mentioned this to one of his sons, who said: "Our father was white in complexion, but during Aam Al Ramadah he ceased the consumption of

meat and butter. He would only eat bread with olive oil. For this reason the colour of his skin changed." Allahu Akbar! Our forefathers were so courteous of others, that they forsaked their luxuries due to the poor.

Bishr Hanafi was once seen shivering in cold weather, even though he had warm clothes by his side. Upon enquiring he replied. "There are many poor people out there who are shivering. I do not have any clothes to comfort them, so the least I can do is emulate them so that I can realise how they are feeling." One of the wisdoms behind fasting is that the person fasting may realise the pangs of hunger, which strike the poor day in day out.

"We bestow Our Mercy..."

Maybe the Justice of Yusuf ﷺ is meant here by the word mercy or the Prophethood, or the kingdoms and wealth and similar favours.<sup>123</sup>

"We do not waste the reward..."

Ibn Abbas says: *Muhsineen* here means 'Sabireen'. The indication is towards the patience of Yusuf ﷺ as well as towards his honesty, piety, etc.

"And the reward of the hereafter..."

The reward of the hereafter is especially for the believers and those who fear Allāh ﷻ, even if they are kings of this Earth. And that will be better for them than these worldly favours. In fact a just ruler will be among those who are most close to Allāh ﷻ on the Day of Judgment and he will be in the shade of the throne of Allāh ﷻ when there will be no alternative shade. Also, Bukhari and Muslim narrate from Abu Hurairah ؓ that the poor among the *Muhajireen* complained to the Prophet ﷺ that the wealthy have gone forth with the high ranks and the eternal bliss. They pray like us, they fast like us, yet they donate with their remaining/excessive wealth whereas we cannot do this. The Prophet ﷺ said, "Shall I not tell you something with which you can catch those who have overtaken you and you can go ahead of those who are behind you and no one can do better than what you can do?" They replied in the affirmative. The Prophet ﷺ instructed them to recite *Subhanallah*, *Alhamdulillah* and *Allahu-akbar* thirty-three times after each *salāh*. They

<sup>123</sup> Khazin & Nasafi



practiced this for some time then they came again only to say that the wealthy have come to know of our act and they also perform it. The Prophet ﷺ said: "That is the grace of Allâh ﷻ, He bestows upon whom He wishes." 124

**Verse 57-58**

وَلَا جُرْأَ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾  
وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾

*And verily, the reward of the Hereafter is better for those who believed and used to be obedient to Allah (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds). And the brethren of Yusuf came and entered his presence. He recognised them while they did not recognise him.*

Majidi Narrates, "And the Sons of Israel came to buy corn among those that came: for the famine was also in the land of Canaan. And Joseph was the governor over the land, and it was he who sold to all the people of the land." 125

Allama Uthmani comments: Hadhrat Shah sahib says, "When Hadhrat Yusuf ﷺ became the ruler of Egypt he turned to intense cultivation according to the dream of the King and stored the corn of the country. Then during the seven years of the famine he appointed a measure of average cost. It was the same for the countrymen and the foreigners, but not more than one camel-load was given to the foreigners. Thus the people were delivered from the miseries of famine and the royal treasure multiplied. This news that corn was cheaply available in Egypt spread far and wide, and the brethren of Yusuf ﷺ also came to buy." 126

<sup>124</sup>Bukhari 798, Muslim 936 - Al-Maraghi 8:5

<sup>125</sup>Genesis 'The First Book Of Moses' 42:5,6 - Tafseer Majidi P.g. 379

When they came to Yusuf ﷺ they did not recognise him because he was a boy when they threw him in the well, but Yusuf ﷺ recognised them at once because no spectacular change in their physique had taken place. Moreover, the list of the foreigners might have been prepared for the sake of administration and submitted to Yusuf ﷺ daily, as is the general custom among all countries, and Yusuf ﷺ according to the revelation in his early age might have been waiting for them. It is said that they had described their lineage. But a common man cannot dare to ask the name and lineage of the Kings, so the brethren could not have asked Yusuf ﷺ his name, etc. In short, they could not know Yusuf ﷺ. It was the Hikmat of Allâh ﷻ, the Great, who had determined to fulfill the period of examination of Hadhrat Yaqub ﷺ. 127

**Verse 59**

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ  
أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَ أَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾

*And when he had furnished them with provision (suitable) for them he said, "Bring unto me a brother ye have, of the same father as yourselves, (but a different mother). Do you not see that I give out full measure and that I do provide the best hospitality."*

Allama Uthmani rahmatullahi alaihi says, "Hadhrat Yusuf ﷺ had entertained them with great hospitality, and gave them one camel load each. It is said that when the brethren saw the special treatment of Yusuf ﷺ with them, they requested him to give one more camel for their step brother (Binyamin) who could not leave the old father, because their father was very grieved for his second real brother (Yusuf), who was long ago killed by some brute in the jungle, and the father had kept him with him to relieve his sorrow. The brothers said that it would be very kind on the part of the King - Aziz-e-Misr - if he gave

<sup>126</sup>Mūzihul Qur'ān

<sup>127</sup>Tafseer Uthmani 1077:2



the share of Binyamin as well. Hadhrat Yusuf عليه السلام said it was against the rule to give the share of one who was not present there. If they returned with him they will be given his share. Yusuf عليه السلام further said that they had seen his hospitable treatment with them, so there would be no harm in bringing their younger brother when they came again for more provisions.”<sup>128</sup>

#### Verse 60

فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرُبُونِ ﴿٦٠﴾

*“But if you do not bring him to me you shall have no measuring (of corn) from me nor shall you even come near me.”*

Hadhrat Yusuf عليه السلام continued that if they would not bring him they would be deemed as liars who wanted to take one extra camel by deception. The punishment then would be that their own shares would be forfeited and they would be denied entry into Egypt.

#### Verse 61

قَالُوا سُرَّادُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾

*They said, “We shall try to win him from his father: indeed we shall do it.”*

In other words they said, “Though it is very difficult to separate him from his father, yet we shall try to win our father. We hope that by some way or the other we will succeed in convincing our father and bringing Binyamin to your presence.”

<sup>128</sup> Tafseer Uthmani 1077:2

#### Verse 62

وَقَالَ لِفَتِيِّهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾

*And he (Yusuf) said to his servants, “Put their merchandise into their saddle bags, so that they will find it when they reach back to their household, perchance they may return.”*

Majidi writes: “Then Joseph commenced to fill their sacks with corn, and to restore every man’s money into his sack and to give them permission for the way.”<sup>129</sup>

Imam Razi writes: There is wisdom behind returning their money in their sacks secretly:

- 1) Yusuf عليه السلام felt uneasy taking money from his parents and his brothers. It was against his hospitality as well as his honour.
- 2) He thought that it is possible that they might not have any more money at home and they might not return.
- 3) He wanted to do them a favour in a manner that they would not feel embarrassed. Because if he openly gave the money back to them they might feel rejected and refuse to take it.
- 4) When they reach their destination and find their money in their sacks their truthfulness would urge them to return and enquire about the return of the money. Was it a mistake? Then this money is not ours. It should be returned to the King or was it given back deliberately? Then we should enquire the reason.
- 5) When their father would see that the King of Egypt is so kind, he would feel a bit easy in sending Binyamin with them.

In short, Yusuf عليه السلام exceeded the limits in hospitality, good treatment and kindness as much as his brothers had exceeded the limits when they were jealous of him,

<sup>129</sup> Genesis 'The First Book Of Moses' 42:25 - Tafseer Majidi



the share of Binyamin as well. Hadhrat Yusuf عليه السلام said it was against the rule to give the share of one who was not present there. If they returned with him they will be given his share. Yusuf عليه السلام further said that they had seen his hospitable treatment with them, so there would be no harm in bringing their younger brother when they came again for more provisions.”<sup>128</sup>

### Verse 60

فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرُبُونِ ﴿٦٠﴾

*“But if you do not bring him to me you shall have no measuring (of corn) from me nor shall you even come near me.”*

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<sup>128</sup>Tafseer Uthmani 1077:2

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- 3) He wanted to do them a favour in a manner that they would not feel embarrassed. Because if he openly gave the money back to them they might feel rejected and refuse to take it.
- 4) When they reach their destination and find their money in their sacks their truthfulness would urge them to return and enquire about the return of the money. Was it a mistake? Then this money is not ours. It should be returned to the King or was it given back deliberately? Then we should enquire the reason.
- 5) When their father would see that the King of Egypt is so kind, he would feel a bit easy in sending Binyamin with them.

In short, Yusuf عليه السلام exceeded the limits in hospitality, good treatment and kindness as much as his brothers had exceeded the limits when they were jealous of him,

<sup>129</sup>Genesis 'The First Book Of Moses' 42:25 - Tafseer Majidi



ill treated him and tortured him.<sup>130</sup>

Question: Yusuf عليه السلام had gained a very high status and was living a luxurious life. He spent seven years in such a state. Why is it that he never felt the need to inform his bereaved old father? He could even have told his brothers about himself. Instead he opted to call upon his real brother Binyamin, which further aggravated the grief of his father.

Answer: Whatever Yusuf عليه السلام did was done by the order of Allâh ﷻ. It was Allâh's ﷻ will that Yaqub عليه السلام should endure patience for some more time so that his ranks may be raised among other Prophets, and he may be raised up to the ranks of Ibrahim, Ismail, and Ishaq alihimussalaam.

#### Verse 63

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا  
أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾

*So when they returned to their father they said, "Dear Father! No more measure of grain shall we get (unless we take our brother) so send our brother (Binyamin) with us that we may get our measure and we will indeed take care of him."*

Khâzin writes, "When they returned to their father, they praised the hospitality of the Egyptian ruler. They said that he was very kind and generous, even our family members would not be as kind to treat us in this manner. Yaqub عليه السلام said to them, "When you go back to him give him my thanks and say to him that our father sends salaams to you and prays for you, because of your favours to us."

Now, since the most urgent matter for them was to take back their brother with them, they begged their father to let him go with them and made a firm promise

<sup>130</sup> Mâriful Qur'ân (Kandhalwi) 46:4

to look after him.

#### Verse 64

قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا آمَنُتُكُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ  
فَاللَّهُ خَيْرٌ حَفِظًا ۖ وَهُوَ أَرْحَمُ الرَّحِيمِينَ ﴿٦٤﴾

*He (Yaqub) said, "Shall I trust you with him with any result other than that when I trusted you with his brother aforesaid? But Allâh is the best to take care (of him) and He is the most merciful of those who show mercy!"*

Yaqub عليه السلام said, "You said the same words when you took Yusuf with you (we shall take every care of him). So how should I believe in your promise? Since there is grave necessity, which cannot be ignored, I shall let him go with you. But I keep my faith in Allâh ﷻ to take care of him."

Khâzin says, "These words indicate to the fact that in the end Yaqub عليه السلام let Binyamin go with them. He knew that they ill-treated Yusuf, but the reason for letting Binyamin go with them is that they had not shown jealousy and malice towards Binyamin, which they had shown towards Yusuf عليه السلام. Also time had passed, they had grown up and learned their lessons, the famine was also heavy and they desperately needed the extra grain of Binyamin, so he permitted Binyamin to go with them.

Note: These days some people who claim to be followers of *Hâdith* (even though they do not even know the meaning of 'Hâdith') say that it is not permitted to say 'Khuda Hafiz'. It is *Bid'ah*. If they had read the Qur'ân they would have known that it is in the Qur'ân. The reader will surely understand what Yaqub عليه السلام said here, "But Allâh ﷻ is the best to take care of him..." When we say 'Khuda Hafiz' we pray to Allâh ﷻ to take care of the person who is leaving. When the Prophet ﷺ would say farewell to someone he would say: "I



entrust with Allâh ﷻ your deen, your faithfulness and your final deeds.”

When a layman cannot memorise this *duâ*, as with many other *duâs*, he could say in short ‘*Khuda Hafiz*’. However, one should not forget the *Masnoon* greeting, which is ‘*Assalamu Alaykum*’. So one should say them both. i.e. ‘*Assalamu Alaykum*’ and ‘*Khuda Hafiz*’

### Verse 65

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ قَالُوا يَا أَبَانَا  
مَا نَبْغِي ۖ هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا ۖ وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا  
وَنَزِدُّكَ كَيْلَ بَعِيرٍ ۖ ذَلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾

***Then when they opened their baggage, they found their goods returned to them. They said, “O our father! What more can we desire? This is our goods returned to us. So we shall get (more) supply (of food) for our family and we shall (also) take care of our brother and add (at the same time) a full camel’s load (of grain to our provisions). This is an easy measure.”***

The brothers narrated the generosity of the Egyptian King and requested their father to send Binyamin with them. Thereafter, they opened their baggage. And to their amazement they found their money (stock-in-trade) returned to them. This further supported their request. Thus, they said, “What else do we desire? This king has returned our goods; he himself wants us to return to him for more goods. So when we are making a firm promise to take care of Binyamin you should let him come with us. There are two benefits in this: 1. We will get an extra load of grain. 2. The king will be more pleased with us and we are hoping to get some extra out of him, and this is a very easy task.”

### Verse 66

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُوا مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَنْ  
يُحَاطَ بِكُمْ ۚ فَلَمَّا أَتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

He (Yaqub) said, “I will by no means send him with you unless you give me a solemn pledge with Allâh that you will bring him back to me, unless it so happens that you yourselves are surrounded (and made powerless).” Then when they gave him their assurance, he said, “Allâh is the witness and guardian over what we say.”

Allama Uthmani rahmatullahi alaihi writes, “Hadhrat Yaqub ﷺ said to the brothers of Yusuf ﷺ, “If unfortunately some accidental event took place, wherein they got surrounded from all sides, and they found no way of coming out of that disaster, then he could say nothing in that situation. But normally they would never fail in protecting him against all evils! After taking this solemn promise and pledge he said, ‘Allâh ﷻ is the witness and guardian over what we say’, for the sake of additional emphasis and carefulness. It means the pledge they were making at that time was handed over to Allâh ﷻ. If someone betrayed the pledge and violated it, then Allâh ﷻ would punish him. It may also mean that though they were making the pledge to their desired satisfaction, but the main purpose behind the convenient could be accomplished only by the protection and security of Allâh ﷻ. If Allah ﷻ does not will, all preparations and factors are doomed to failure.”

Hadhrat Shah sahib said, “The external factors were managed strongly and trust was put in Allâh ﷻ - this is the order for everyone.”<sup>131</sup>

Khazin writes, “It has been narrated from Ka’ab Al Ahbaar ﷺ that when Yaqub

<sup>131</sup> Tafseer Uthmani 1080:2



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يُحَاطَ بِكُمْ ۚ فَلَمَّا اتَّوَهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

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<sup>131</sup> Tafseer Uthmani 1080:2



ﷺ said, "Allâh is the best to protect them..." Allâh ﷻ said, "By My Honour and My Majesty I shall return both to you (Yusuf and Binyamin) because you have put your faith in me and you have handed your affairs to me."

The thing is that because they were in such a bad state due to the famine, Ya'qub ﷺ was compelled to send Binyamin with his brothers, so he did so and put his trust in Allâh ﷻ. However, he instructed them to take special care when entering the Egyptian City. Since his sons excelled others in beauty, he feared that some evil gaze might fall upon them and be a cause of grief to them. So he said, "Do not enter from one gate but go from different gates." As will be mentioned in the following verse.

Verse 67

وَقَالَ يٰٓأَيُّهَا بَنِي إِسْرَءِيلَ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ ۚ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ ۚ إِنَّ الْحَكْمَ إِلَّا لِلَّهِ ۗ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾

*And he said, "My sons! Do not enter by one gate but enter by different gates, and I cannot avail you against Allâh at all; Judgment is for none but Allâh. On Him I rely, and on Him should the relying put their trust."*

The brothers of Yusuf ﷺ had formally entered the city like common travellers without distinction, but the people must have raised their eyes upon them when they saw special treatment of Yusuf ﷺ with them. The second journey was characterised with new spirits and new visions, because they were invited by Yusuf ﷺ himself together with Binyamin. So, Hadhrat Ya'qub ﷺ thought that the collective entering of eleven graceful and handsome brothers, with glory and grandeur, would definitely attract the attention of the Egyptians, especially after having observed the scene of exclusive treatment of Yusuf ﷺ with them in the previous journey.

The influence of eye-cast is true - modern mesmerism is proof of the influence of the eye - hence Hadhrat Ya'qub ﷺ tried to save them from the influence of evil eye and its bad effects. So he directed them to enter the city through different doors. This was an external device to be secure from the influence of evil eyes. But outright he said to them that he could not save them from the Divine Judgments by any sort of planning. In the whole universe the command of God prevails, and all mortal arrangements and efforts are futile against divine command. But God has not prohibited to plan and collect different sources for further success, or to bring about measures against impending disasters, so Ya'qub ﷺ directed them to enter through different doors. Above all, man should put his trust in god. In this way Hadhrat Ya'qub ﷺ was instructing his sons to put their trust in god alone like him and should not be proud of plans and devices.

The Prophet ﷺ has said, "The influence of eye-cast is true."<sup>132</sup>

Another Hâdith says, "If there was something which could race with Taqdeer it would surely be the evil eye."<sup>133</sup>

In Muwatta Malik we read that one Sahâbi Hadhrat Sahl Ibn Hunaif ؓ had taken his clothes off and was having a bath. Another person, Aamir Ibn Rabia ؓ happened to pass by and his eyes fell upon Sahl, upon which he remarked, "What a gorgeous person! I have not even seen a beautiful woman who could be so handsome!" as soon as he said this, Sahl fell to the ground (i.e. he had something like a fit). Someone ran to the Prophet ﷺ and informed him. He enquired, "Do you blame someone to be the cause of this?" They mentioned Aamir. The Prophet ﷺ called on him and admonished him, "Why do you have to kill your brother. Why did you not say, 'Barakallahfika'?" Thereafter he ordered Aamir to wash himself and the water to be saved and splashed upon Sahl. As soon as this was done, Sahl recovered as though nothing had happened.

<sup>134</sup>

Today we see many people complaining of Jinn and Jadu. Not all cases are

<sup>132</sup> Bukhari 5299, Muslim 4057

<sup>133</sup> Muslim 4058

<sup>134</sup> Muwatta Malik 1472, Musnad Ahmad 15143, Ibn Majah 3500.



true. In fact the majority of such cases are baseless.

I myself have experienced this. Once I went to a friend's house who said that he was checked by a *Bapu* and he was told that someone had done black magic on him. He felt really ill and heavy and did not feel like going to work. He had a good job in a council department. Fortunately for him, with me was a Maulana from Makkah who was a *Khalifah* of Hadhrat Sheikhul Hādith Maulana Muhammad Zakariyyah *rahmatullahi alaihi* and was very experienced in this field. I requested the Maulana to check the young man. He checked and said that there was nothing to worry about. My friend asked, "Then why do I get such bad feelings." The Maulana said "It is the evil eye. You are a handsome young man with a nice job and a nice family. People envy you and look at you with the evil eye that is causing this." He then prescribed some *Wazifa* for security from the evil-gaze.

Many people have fun in lying and blaming *Jinn* or *Jadu* for their failure. Maulana Adam Loonat sahib of Leicester has to deal with many such cases. Once a family came to him and complained that a *Jinn* had possessed their daughter and that she did funny things. Maulana checked and said that she has not been possessed and that nothing has happened to her. She is just acting. Upon their insistence for *taweez*, the Maulana gave them a pen and paper and told them to scribble something on it. He then wrapped the paper and stood in the hallway while the girl was in the other room. He then said loudly, "Give this *taweez* in her hand and as soon as she holds it, she will be possessed by the *Jinn*." Her guardian then told her to hold the *taweez*. She did so and suddenly fell on the floor and started screaming. Her guardian realised the truth and took her away.

The best way in casting away the effects of the evil gaze is what is mentioned in the *Hādith*, we read in *Mishkāt Sharif* that the Prophet ﷺ would read the following prayers upon his grandsons, Hasan and Hussain and he would say the Hadhrat Ibrahim ﷺ would read the same upon Ismail and Ishaq ﷺ.

أَعِزُّكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ كُلِّ شَيْطَانٍ وَهَامَّةٍ

وَمِنْ كُلِّ عَيْنٍ لَا مَمَّةٍ

"I give you both refuge in the words of Allāh which are most complete, from the evil of every Satan and whatever treads on the earth as well as from every eye that strikes its gaze upon you." <sup>135</sup>

The affected person may also read the *Muawwazitain* and blow on himself.

### Verse 68

وَلَبَّأْ دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ ۚ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسٍ يَعْقُوبَ قَضَاهَا ۚ وَإِنَّهُ لَذُو عِلْمٍ لَمَّا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾

And when they entered in the manner their father had enjoined, it did not profit them in the least against, (the plan of) Allāh. It served only to satisfy Ya'qub's heartfelt desire. Verily he was endued with knowledge for we had taught him; but most people know not.

Allama Uthmani comments that Yusuf ﷺ brothers entered the city through different gates as their father had directed them and thus they were not affected by any evil stare, but misfortune came from another side. (Binyamin was detained under the charge of theft, as we will read in the next chapter). What is destined cannot be avoided.

Those who have knowledge possess both things i.e. belief in destiny and putting into practice the external means. Those without any knowledge stand on either extremes, if they adopt one they leave the other. Either they deny destiny and totally rely on means or they are lazy and rely on fate and forgo the means. However the *Arif* keeps both the qualities in their places. The *Taqdeer* and the



Verse 69

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَّعَ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا  
تَبَتُّسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٩﴾

*And when they entered in to Yusuf's presence, He received his (full) brother (Binyamin) to stay with him and said (to him) Indeed I am thy own brother; so do not grieve over what they have been doing.*

The brothers arrived in Egypt and Yusuf ﷺ again received them with hospitality as they had complied with his request in bringing Binyamin.

When Yusuf ﷺ gained some privacy with Binyamin, he informed him quietly that I am your real brother Yusuf. He must have enquired about the status of his parents and then he advised Binyamin to forgive and forget what their (half) brothers had done to them. Yusuf ﷺ might have deduced the fact that the brothers had ill-treated Binyamin on their way to Egypt, for it was the first time they were able to separate him from their father. So following the custom of the beloved of Allâh ﷺ, Yusuf ﷺ taught Binyamin to forgive his brothers.

Imam Shafi rahmatullahi alaihi says, "I have forgiven anyone who has caused me any harm whatsoever, be it with regards to health, wealth or gossip etc. How can I distress Muhammad ﷺ on the Day of Judgment regarding his Ummah?"

Verse 70-75

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ  
مُؤَذِّنٌ أَيُّهَا الْعِجْرَانُ لَسْرِقُوكُمْ ﴿٧٠﴾ قَالُوا وَاقْبَلُوا

عَلَيْهِمْ مَّاذَا تَفْقِدُونَ ﴿٧١﴾ قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ  
حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٢﴾ قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ  
فِي الْأَرْضِ وَمَا كُنَّا سَرِيقِينَ ﴿٧٣﴾ قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ  
كَذِبِينَ ﴿٧٤﴾ قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ  
كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٥﴾

*And when he provided them with their furnishing, he put the drinking cup in his brother's saddlebag. And then, a crier cried, "O' Camel Riders! Ye are surely thieves. They said as they turned unto them, "What is it that ye have lost?" They said, "We have lost the king's cup. And he who bringeth it shall have a camel load, and I am answerable for it." They said, "By Allâh! Ye know very well that we have not come to cause any uproar in this land, nor are we thieves." They said, "Then what shall be the penalty for this, if ye are proved liars?" They said, "Its penalty is that he in whose bag (the cup) is found shall himself be the recompense thereof. Thus we punish wrong-doers."*

Hadhrat Maulana Idrees Khandhalwi rahmatullahi alaihi writes, 'When Yusuf ﷺ gained some privacy with his brother, he asked, "What is your name?" He replied, "Binyamin." Yusuf ﷺ asked, "And your mother's name?" "Raheel" was the reply. Yusuf ﷺ asked, "Do you have a real brother?" Binyamin said, "I had one but he died." Yusuf ﷺ asked, "If I become your brother as a replacement to your lost brother, will you be happy?" Binyamin said, "Where would I find a brother better than you, but you were not born by Yaqub and Raheel." Yusuf ﷺ said, "Do not be grieved, I am your real brother Yusuf." The joy of Binyamin upon hearing this cannot be estimated. Then, Yusuf ﷺ said, "I want to keep you in my company and I may have to execute a plan in which you might get a bad name." Binyamin exclaimed,



"I don't care. As long as I get to spend some time in your company,"

Yusuf عليه السلام ordered that his valuable silver cup should be hidden in the saddlebag of Binyamin or, as Qurtubi states, he himself carried out this act. When the caravan left the city, they had not gone far when all of a sudden someone called out that a theft had been committed against Yusuf.

The caravan had been kept in the special guesthouse of Yusuf عليه السلام. When they left, the place was due to be cleaned and checked that everything was alright. The caretaker realised that an expensive beaker was missing. The first doubt was upon those who had stayed in that guesthouse. So, he proclaimed, "You are thieves!"

Question: How did Yusuf عليه السلام call them thieves or allowed them to be called thieves when he himself had put the cup in one of their saddlebags?

Answer:

1. This cry was not from Yusuf عليه السلام, rather it was the caretaker of the guesthouse who called out to them. And he was oblivious of what had taken place beforehand.
2. Fakhruddin Razi *rahmatullahi alaihi* states, "If for instance this call was made by Yusuf عليه السلام, then this is due to 'Tawriyah'. The reality is that when a person steals something he hides it and then derives benefit from it. The brothers had hidden Yusuf عليه السلام in the well and then they had sold him to the caravan for a meager price so really they were thieves.
3. Some commentators say that it is possible that a *Hamza of Istifhaam* has been omitted from the sentence i.e. it is a question and not an informative sentence: "Are you thieves?"
4. Some say that all this had taken place through the order of Allâh ﷻ and "He cannot be questioned for what he does whereas they (His bondsmen) will be questioned." The wisdom behind this could be that by separating Binyamin after the separation of Yusuf عليه السلام, Allâh ﷻ was completing the *Ibtala* (test) of Yaqub عليه السلام.

<sup>136</sup> Mâriful Qur'ân

Note: The *Heela* carried out by Yusuf عليه السلام indicates that it is permissible to do such a thing in order to obtain your lawful rights. However, where the intention of such *Heela* would be to avoid the rightful duties or to obtain something in an unjust way, it will not be permissible.

The Hanafi Fuqaha say that carrying out such *Heela* to protect oneself or to get out of a tricky situation has been narrated from the Prophets عليه السلام and are therefore, permissible. When Ibrahim عليه السلام feared for his wife Sarah, he said to the tyrant, "She is my sister." He meant sister in deen, because all Muslims are brothers and sisters.

In Sahih Bukhari, we read from Ka'ab Ibn Malik رضي الله عنه that when the Holy Prophet intended to go for a battle, he would carry out *Tawriyah* i.e. he would take the name of a place which is in the direction of the route he is intending to take and he would keep secret the actual destination.<sup>137</sup> If one travels from Manchester to London, Birmingham comes along the way so, upon being questioned about his destination he replies: "I am going towards Birmingham," he will not be lying.

Also in Sahih Bukhari we read in the story of the execution of Ka'ab Ibn Ashraf (the accursed Jewish leader) that the Sahâbi Muhammad Ibn Maslama sought permission to say something, which would appear to be an insult whereas he meant something else, the Prophet ﷺ granted him that permission.<sup>138</sup>

We have many more examples to prove this. For an understanding person, even one would be enough, whereas for someone who has no intellect then volumes are insufficient.

The Hanafi Fuqaha (May Allâh ﷻ grant them great rewards for their efforts) have explained this with minute details in specific chapters within the book of fiqh. They have tried their best to make practicing Islam as easy as possible. They have put forward solutions to the trickiest situations.

<sup>137</sup> Bukhari 2728

<sup>138</sup> Bukhari 2807



An example of solving a tricky situation can be taken from the following incident. Once an Abbaasid king was sitting with his wife at night under the light of the full moon. During the conversation he said, "If you are not more beautiful than the full moon, I will give you three talaqs?" The queen immediately rushed behind the *purdah* and said you have definitely divorced me. The king realised his stupidity and spent the whole night restlessly.

The following day he gathered the Ulama and put his dilemma before them. They unanimously said that she has absolutely been divorced. One Hanafi Alim was sitting quietly. The king asked him to speak. He said, "In my humble opinion the queen is not divorced, because Allâh ﷻ says in the Holy Qur'an 'Indeed we have created Insan in the best of forms.'<sup>139</sup> Therefore a human being is the most beautiful of the creation and he/she has a better form than the full moon. Therefore the divorce cannot be taken into account.

**Note:** In the *Ibrahimi Shari'ah*, the punishment for a thief was that he would be handed over to the person whose goods he stole. And he would have to serve him for a full year. This is what is meant by verse 75. Yusuf ﷺ wanted them to speak out this sentence so that it would be easy for him to keep his brother in his company.

#### Verse 76

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وَعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وَعَاءِ أَخِيهِ  
كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ  
يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ  
عَلِيمٌ ﴿٧٦﴾

*So he began (the search) with their baggage before the baggage of his brother, then he brought it (the king's cup) out of his brother's sack.*

<sup>139</sup> Sûrah Tîn 4

*Thus did We plan for Yusuf. He could not have taken his brother by the law of the king, except if Allâh willed. We exalt in degrees whomsoever We will and above every knowing one is a Knower.*

When the brothers themselves mentioned the punishment for stealing, Yusuf ﷺ ordered a search. He began with the eldest brother's belongings and gradually came to the youngest brother, Binyamin.<sup>140</sup>

*"Thus We planned for Yusuf..."*

Maulana Idrees Khandhalwi and Khâzin write, "We made Yusuf's brethren proclaim the sentence of a thief and they were caught by their own admission. The reason for this plan was that under Egyptian law if someone stole something, he would be beaten up and he would have to return the price of the stolen goods in twofold. The brethren would not have been in a position to return twice the price of the golden cup."

*"Except if Allâh willed..."*

i.e. Allâh ﷻ's will is always superior and whatever He wills is bound to take place. None can escape the will of Allâh ﷻ. There is a saying among the Egyptian people, "I will, you will, but Allâh fulfils whatever He wills."

*"We exalt..."*

Khâzin writes, "This exalting is due to knowledge. Yusuf ﷺ was a man of knowledge, therefore Allâh ﷻ raised his rank. The verse indicates that knowledge is the most precious thing and of the highest rank in the eyes of Allâh ﷻ.

*"And above every..."*

Ibn Abbas ﷺ says, "Above every learned person there is someone who knows more than him, until the knowledge reaches Allâh ﷻ who is above all knowledgeable persons. This is because He is the Independent, who is not in need of teaching."

Ibn al-Anbaari says, "An Alim should taunt himself (if he does not know

<sup>140</sup> Genesis 'The First Book Of Moses' 44:11-12 - Tafseer Majidi



something). He should feel humbleness and humility within himself and should think of the bounties and favours of Allâh ﷻ. He should never attempt to show his power. Because there is no such *Alim* above whom there is none.

Verse 77

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ ۖ فَأَسَرَّهَا يُوسُفُ فِي  
نَفْسِهِ ۖ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنْتُمْ شَرٌّ مَكَانًا ۚ وَاللَّهُ أَعْلَمُ بِمَا  
تَصِفُونَ ﴿٧٧﴾

*They said, "If he steals, then there was a brother of his who stole before (him). But Yusuf concealed this in his heart and did not disclose it to them. He said, "You are in more evil plight, and Allah is the best knower of what you ascribe."*

Many Readers might have forgotten the sequence of events that are taking place in Yusuf ﷺ's story I will mention a brief account of what is going on. Yusuf ﷺ informed his brother Binyamin that he was their brother and that he had worked out a plan to keep him in Egypt for some time. Thereafter, a golden cup was placed in Binyamin's sack and later it was announced that the king's cup was missing. The brothers belongings were searched and the cup was revealed from Binyamin who was to stay in the service of the King for one year.

When the cup was found in Binyamin's belongings, the brothers accused him of theft, and let alone defending Binyamin or trying to enquire about the incident, they in fact confirmed the event and went further by recalling another incident which had taken place many years beforehand. They said that among the children of Yaqub ﷺ these two, who are of a different mother than us, are both thieves. They boasted of their piety and innocence and sealed the crime of Binyamin and Yusuf ﷺ, little did they realise that they are playing into the hands of Yusuf ﷺ.

Yusuf ﷺ did not lose his self-control upon hearing this remark. He kept quiet and thought in his heart, "You are worse in degree and Allah knows the reality of your accusations."

The Mufasssireen have narrated here different stories regarding the accusation made upon Yusuf ﷺ. Khâzin writes:

1. Saeed Ibn Jubair and Qatadah say that Yusuf ﷺ's maternal grandfather had an idol which he worshipped. Yusuf ﷺ took it secretly and broke it into pieces and then threw it along the footpath so that he would not be able to worship it.
2. Mujahid says that once a beggar came and asked for something. Yusuf ﷺ took an egg and gave it to him.
3. Sufyan Ibn Uyaynah says, "He once gave a chicken to a beggar."
4. Wabb says that he used to hide food for the poor people.

5. Muhammad Ibn Ishaq says there was an elder sister of Hadhrat Yaqub ﷺ who possessed a belt of Hadhrat Ibrahim ﷺ. It was their custom that the belt was kept by the eldest person in the family. She, being the eldest, inherited it from her father Ishaq ﷺ. When Yusuf ﷺ was born he was given into her care. Naturally she loved her nephew very much. When he grew up Hadhrat Yaqub ﷺ desired to take him back. She refused to return him saying that she could not bear his separation. But Hadhrat Yaqub ﷺ made repeated requests for his return. One day she tied the belt around the waist under the clothes of Hadhrat Yusuf ﷺ and returned him, then she searched for the belt hither and thither. At last it was found with Yusuf ﷺ and according to their *Shari'ah* Yusuf ﷺ was handed to her and stayed with her until she passed away.

Hadhrat Yusuf ﷺ was a mere child when this incident took place. He had nothing to do with his aunt's actions. Nevertheless the brothers took this to be theft and made false accusation upon Yusuf ﷺ.

Similar is the case of many *Ahlullah* of our time. People accuse them of things which they never did or had nothing to do with.



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نَفْسِهِ وَلَمْ يُبَيِّدْهَا لَهُمْ ۖ قَالَ أَنْتُمْ شَرُّ مَكَانًا ۖ وَاللَّهُ أَعْلَمُ بِمَا  
تَصِفُونَ ﴿٧٧﴾

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Similar is the case of many *Ahlullah* of our time. People accuse them of things which they never did or had nothing to do with.



Yusuf's ﷺ patience and forbearance comes to light in his concealment of the truth. The divine *Hikmat* did not demand the disclosing of the secret. It would also have been premature to express any feelings at this moment in time.

Verse 78

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ ۚ  
إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٧٨﴾

*They said, "O' Aziz (the exalted one) he has a father who is an old man, very aged, so take one of us in his stead. For we see thou art (gracious) in doing good.*

Maulana Idrees Khandhalwi *rahmatullahi alaihi* writes: When the guards were ordered to take Binyamin away, the brothers' pride started to fade and they realised that they had no choice but to appeal to the Aziz. Thus they said, "Take one of us in his place."

Verse 79

قَالَ مَعَاذَ اللَّهِ أَن نَّأْخُذَ إِلَّا مَن وَجَدْنَا مَتَاعَنَا عِندَهُ ۚ  
إِنَّا إِذَا لَطَلِمُونَ ﴿٧٩﴾

*He said, "Allah forbid that we take anyone other than him with whom we found our property. Indeed (if we did so) we would be unjust."*

Here Yusuf ﷺ used the words 'him with whom we found our property' rather than 'the thief' even though this would have been much shorter. The reason is that Yusuf ﷺ knew that Binyamin had not committed any theft.

Verse 80

فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا ۖ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ  
أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ ۖ وَمِن قَبْلُ مَا فَرَّطْتُمْ فِي  
يُوسُفَ ۖ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِيَ أَبِي أَوْ يَحْكُمَ  
اللَّهُ لِيَ ۖ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٠﴾

*Then when they despaired of him, they counselled together privately. The eldest of them said, "Do you know that your father has taken an assurance from you in the name of Allâh and how before this you had failed in your duty towards Yusuf Therefore I will by no means go forth from this land until my father gives me leave or Allah commands me. Indeed He is the best to command."*

Allama Shabbir Ahmed Uthmani writes: "When they became despondent of success at the reply from Hadhrat Yusuf ﷺ they conferred privately, away from the gathering. The majority of them opined that they should return home. The eldest of them in age or wisdom said, "With what face will you go before your father? What answer will you give to him about the pledge he had taken from us? We have already committed one fault regarding Yusuf ﷺ whose after-effects we are still bearing. Now returning without Binyamin shall be utter shamelessness and inhumanity. So for me, I will never return and I will not move from here unless father gives me an order to move from here, or some heavenly decision should finish the matter e.g. I die or release Binyamin by some contrivance."

*"The eldest of them said..."*

Khâzin states, "There are three opinions regarding who is taken into account as being the eldest:

1. Ibn Abbas ؓ says, 'The eldest in wisdom and in knowledge and this was



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1. Ibn Abbas ؓ says, 'The eldest in wisdom and in knowledge and this was



Yahooda.'

2. Mujahid says, 'The leader of them all and this was Shaam'oon.'

3. Dhahaak says, 'The eldest in age and this was Rubeel.'<sup>141</sup>

Abdullah Yusuf Ali writes, 'His name is not given in the Qur'an. The eldest brother was Reuben. But according to the biblical story the brother who had taken the most active part in this transaction was Judah, one of the eldest brothers, being the fourth son after Reuben, Simeon and Levi and of the same mother as these. It was Judah who stood surety to Jacob for Binyamin.' Therefore it is natural that Judah should, as here, offer to stay behind.<sup>142</sup>

### Verse 81

ارْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا  
بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَفِظِينَ ﴿٨١﴾

*Return to your father and say: "O our father! Verily thy son committed a theft. We bear witness only to what we know and we have no idea of the unseen thing."*

Allama Uthmani writes, He continued; "Leave me here and all of you go to our father and say that such an event has taken place beyond expectation."

Hadhrat Shah Sahib says, "We had given our word on our own knowledge. How could we know that Binyamin would be arrested for theft?" or "We described the punishment for theft according to our own Shari'ah but we did not know that our brother was a thief?"<sup>143</sup>

<sup>141</sup> Khâzin 35:3

<sup>142</sup> Genesis xliii.9- Abdullah Yusuf Ali 580

<sup>143</sup> Mûzihul Qur'ân

### Verse 82

وَسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا  
وَإِنَّا لَصٰدِقُونَ ﴿٨٢﴾

*And ask the town where we have been and the caravan in which we have been, indeed we are telling the truth.*

They said to their father, "If you do not believe us, then investigate the matter by sending some reliable persons to that city where the event took place, or ask the caravan wherein we have come. It will prove that we are truthful in our statement."

### Verse 83

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ ۚ عَسَىٰ اللَّهُ أَن  
يَأْتِيَنِي بِهِمْ جَمِيعًا ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

*He (Yaqub) said, "Nay but you have yourselves contrived a story (good enough) for you. So, patience is the most fitting (for me) maybe Allâh will bring them all back to me. For He, and only He is indeed full of knowledge and wisdom."*

Allama Uthmani rahmatullahi alaihi writes "Some commentators have said that Hadhrat Yaqub عليه السلام rebuked his sons for their imprudent gesture. They should have questioned that the mere tracing of the cup in their goods did not prove that Binyamin was guilty. It was likely that someone might have put the cup in their goods. They did not defend Binyamin; rather they reaffirmed his crime by saying that his brother had also committed theft long ago. If they did not have blemish in their hearts they would not have restored to such an action.



Their talks were flimsy and nothing more. But there was no use then to complain any further. He would keep patient and would not bring a word of complaint to his mouth. It was not beyond Allâh ﷻ's mercy and power that He might gather Yusuf and Binyamin ﷺ, and the brother who was left there on account of Binyamin, all together with me. Allâh ﷻ knows the circumstances of everyone and deals with everyone according to His *Hikmat*."

It shows that the hearts of the Messengers do not get despondent even in the most severe and disappointing circumstances and even after a great lapse of time, they always believe in the mercy of Allâh ﷻ and always cherish the hope of Divine benefactions and kindness.

Yaqub ﷺ had lost trust in his sons. They had made the same lame excuse regarding Yusuf ﷺ, that a wolf had eaten him and this is his *Qamees*. At that point Yaqub ﷺ's remarks were exactly the same. He could not bring himself to believe them, yet he could not reprimand them. Thus, he said "*Fa Sabrun Jameel*"

Among the Prophets ﷺ there are some who are famous for their patience. Regarding Ayyub ﷺ, Allâh ﷻ says in the Qur'ân: "*Truly we found him full of patience and constancy. How excellent is the servant! indeed he was penitent (one who would turn to God frequently)*"<sup>144</sup>

And He says: "*And (remember) Ismail, Idrees and Zul Kifl (men) of constancy and patience. We admitted them to our mercy, for they were of the religious ones.*"<sup>145</sup>

Allâh ﷻ commands us "*O ye who believe! Preserve patience and constancy; outside all others in endurance; strengthen each other; and fear Allâh so that you may prosper.*"<sup>146</sup>

He also says: "*And obey Allâh and His Messenger; and do not fall in to disputes, lest ye lose heart; and be patient: for Allâh is with those who*

<sup>144</sup> Sûrah Saad 44

<sup>145</sup> Sûrah Anbiyah 85

<sup>146</sup> Sûrah Ale Imran 200

patiently persevere."<sup>147</sup>

Allâh ﷻ gives us glad tidings: "*And give glad tidings to those who are tolerant, who say, when afflicted with calamity: 'To Allâh we belong, and to Him we return: - they are those on whom (descend) blessings from their Lord and mercy. And they are the ones that receive guidance.*"<sup>148</sup>

Allâh ﷻ praises His servants in another verse, He says: "*Those who show patience (firmness and self control) who are true (in word and deed) who worship devotedly, in the early hours of the morning.*"<sup>149</sup>

May Allâh ﷻ grant us *Sabre Jameel* in any turbulence and afflictions that we may face and may He rank us among the *Sabireen*. Ameen.

#### Verse 84

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَفَى عَلَى يُونُسَ وَابْيَضَّتْ عَيْنُهُ مِنَ الْحُزَنِ  
فَهُوَ كَظِيمٌ ﴿٨٤﴾

And he turned away from them and said: "*Alas, my grief for Yusuf! And his eyes were whitened with the sorrow that he was surpassing.*"

Hadhrat Yaqub ﷺ was absolutely stunned by the story that Binyamin had committed a theft. He could not bring himself into believing that his darling little Binyamin, whose innocence he knew very well, would commit such a big crime. Thus he exclaimed, "*All I can do is be patient and seek help from Allâh.*" Yet one sorrow brings up the memory of another and a greater one. Binyamin has gone! Oh but Yusuf! His pretty dream of boyhood! His greatness foretold! And now how dark was the world! If only he could weep! Tears might give relief, and his red and swollen eyes might yet regain their light! But his grief was

<sup>147</sup> Sûrah Anfal 46

<sup>148</sup> Sûrah Baqarah 155-157

<sup>149</sup> Sûrah Ale Imran 17



too deep for tears. His eyes lost their colour, and became dull white.<sup>150</sup>

Question: Why did Allâh ﷻ put Yaqub ﷺ through so many hardships?

Answer: The Holy Prophet ﷺ says, "We, the party of messengers, are put through the hardest tests, then (after the Prophets) are those who bare the most resemblance with the Prophets?."

Allâh ﷻ puts the Prophets to tests according to His wisdom and according to their capacities, as He wills. So in Yaqub ﷺ's case, the love of Yusuf ﷺ was cast into his heart and then he was separated so terribly. The shock was severe but he did not give in nor did he complain. Despite years of tearful crying and burning heart, he did not fail to perform divine obligations. The more his heart wept, the more closer he got to Allâh ﷻ and gained more insight.

Hadhrat Shah Sahib writes, "Such great pain was controlled for a such a long period. Only a Prophet could bear this."<sup>151</sup>

Ibn Kathir relates from Saeed Ibn Jubair ﷺ, who said, "No nation apart from the nation of Muhammad ﷺ was gifted with 'Inna Lillahi Wa Inna Ilaihi Rajioon'. Do you not see what Yaqub ﷺ said, "Alas! My grieve for Yusuf... He is quiet and putting his case before Allâh ﷻ alone. (i.e. he did not say 'Inna Lillah.....')

The *Mufasssireen* have two opinions regarding the whiteness of the eyes of Yaqub ﷺ:

1. Muqatil Ibn Huyyan says, "He turned blind and remained in this state for a period of six years."
2. Some say that due to excessive crying his eyes had whitened the pupils and his eyesight was severely weakened.<sup>152</sup>

Maulana Idrees Khandhalwi *rahmatullahi alaihi* writes, "The more his eyesight

<sup>150</sup> Abdullah Yusuf Ali 582

<sup>151</sup> Mûzihul Qur'ân

<sup>152</sup> Khâzin 37:3

weakened, the more his insight strengthened."

Abul Barakat Al-Nasafi writes in 'Madaarikuttanzil', "At the time there was none more virtuous than Yaqub ﷺ upon the face of this earth. Yet he cried and cried. This shows that there is no harm in crying due to grief."

We see that our Holy Prophet Muhammad ﷺ cried when his son Ibrahim died. Upon being questioned, he replied: "Indeed the heart feels the sorrow, the eye sheds tears, yet we only say such words that please our lord. O Ibrahim! We are indeed grief stricken due to your separation."<sup>153</sup>

What is *Haram* is shouting, slapping the cheeks, beating the chest and tearing the clothes. Also what is not allowed is proclaiming such phrases, which call upon the displeasure of Allâh ﷻ e.g. why did Allâh ﷻ descend this grief on me? Could he not find someone else? I have lost faith in him I have no hope of recovering etc. We can also understand from here that the *Mâtam* (lamenting) of Shi'as which takes place in *Muharram* has nothing to do with Islam. In fact it is not allowed in Islam and therefore against the teachings of Islam.

### Verse 85

قَالُوا تَاللّٰهِ تَفْتَوٰۤا تَذْكُرُ يُوْسُفَ حَتّٰى تَكُوْنَ حَرَضًا اَوْ تَكُوْنَ مِنَ الْهٰلِكِيْنَ

الْهٰلِكِيْنَ ﴿٨٥﴾

They said: "By Allâh thou will never cease remembering Yusuf until thy health is ruined or thou art of those who perish."

The sons tried to comfort their father saying it seems that you are never going to get over the grief of Yusuf ﷺ. You are so deeply engrossed in his love that you will keep on remembering, even after so many years, until you reach the last extreme of illness or until you die.

<sup>153</sup> Bukhari 1220, Muslim 4279



Mujahid says: 'Haradah' literally means 'close to death'.  
Ibn Ishaq says: "It means one whose body has rotten and whose intellect has faded away." In our present times we could interpret it with 'severe depression'.  
Khâzin writes, "It is strange that one cannot benefit even from himself due to severe grief, sorrow, pain and worries."

Verse 86

قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ مَا لَا

تَعْلَمُونَ ﴿٨٦﴾

*He said, "I expose my distress and anguish only unto Allâh, and I know that which ye know not."*

Yaqub عليه السلام replied, "How can you teach me patience? The impatient is he who complains before the creation against the pain sent from Allâh ﷻ. I express my pain only before He who gave it to me, and I know from Allâh ﷻ that Yusuf and his brother are alive and they will certainly be returned to me."

Verse 87

يٰۤأَيُّهَا الَّذِينَ آمَنُوا لَا تَيْسَؤْا مِنْ رَّوْحِ

اللَّهِ إِنَّهُ لَا يَئِيسُ مِنَ رَّوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾

*"Go, O' my sons! and search for Yusuf and his brother, and never give up hope of Allâh's mercy; truly no one despairs Allâh's mercy except those who have no faith."*

Yaqub عليه السلام taught his sons patience and to be hopeful of Allâh ﷻ's mercy. He had this feeling that the three of them might be together in Egypt, also their stock of grain might have been running low. Thus, he advised his sons to go and

search for their brothers.

Khâzin has narrated here a detailed letter written by Yaqub عليه السلام to the king of Egypt, Yusuf. He mentions his high status and the status of his forefathers Ishaq and Ibrahim عليه السلام. Thereafter, he requested him to return Binyamin safely; otherwise he would be compelled to supplicate to Allâh ﷻ against the Egyptian ruler. When Yusuf read this letter he shrieked and cried profusely. Then he revealed himself to his brothers as is mentioned in the following verses.<sup>154</sup>

Verse 88

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا

بِبِضَاعَةٍ مُّزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي

الْمُتَصَدِّقِينَ ﴿٨٨﴾

*Then when they came before him, they said: "O Aziz! (The exalted one) distress has seized us as well as our family and we have brought poor merchandise, so give us full measure and be charitable to us. Verily Allâh does reward the charitable."*

*"And when they came..."*

When they left their father and undertook the journey to Egypt, they arrived in the courtyard of Yusuf عليه السلام. They were in desperate need for sustenance as the famine had had a severe impact upon their physical health.

They started off their plea in a different manner to that of the previous two journeys. They sounded very humble and admitted their weakness. They say to Yusuf عليه السلام, "What merchandise we have brought with us is very minimal. It is not even suitable to be put before you, therefore we beseech your favours and request you to be charitable towards us and give us a full measure of grains, like you had done on the previous two occasions."

<sup>154</sup> Khâzin 39:3



Ibn Abbas ؓ says: "The 'dirhams' they had were counterfeit."

Some commentators say: "They had empty sacks and ropes", some say, "They had some materials which the Bedouins use and are made from wool." Some say, "They had animal skins and slippers."

Khâzin writes, "'Muzjat' literally means to push slowly and whatever price they had brought to pay for goods was something to be refused and deemed unacceptable. This is why the wording of the *Mufasssireen* differ in describing the nature of their possessions."<sup>155</sup>

"And be charitable to us..."

The *Mufasssireen* have two opinions regarding the interpretation of 'charity' in the above verse:

1. Sufyaan Ibn Uyayna says that charity here means alms giving. The *Sadaqah* money was *Halal* for the previous Prophets ؑ and their families. As for our Prophet Muhammad ﷺ, 'Sadaqah' is not allowed. His personality is very high. Thus we should offer him gifts and presents not the *Zakâh* and *Sadaqah* money for which we hope for reward from Allâh ﷻ, and which is a means of cleaning up our wealth. The same is the case with the family of our Holy Prophet ﷺ. To this date the majority of Ulama are of the opinion that it is not permitted to give *Sadaqah* to the *Sadaat*.

2. The majority of Ulama, when interpreting the above verse, say that charity is not taken into account here. And that charitable money was not suitable for all the Prophets ؑ; not accepting charity money is the distinguishing feature of a Prophet. Thus, being charitable means to be generous, hospitable and to give them full measurement as before and not lessening it due to the meager amount they have put forward.

The implication of the word charity is the same as it is in this *Hâdith*, "It is a *Sadaqah* which Allâh bestowed you with, so accept His *Sadaqah*."

The Prophet ﷺ said this when he was questioned regarding the reduction of

<sup>155</sup> Khâzin 39:3

*rakâh salâh* to 2 *rakâh* during a journey. He described the deducting as a charity.

Note: Hasan Basri and Mujahid *rahmatullahi alaihi* disliked the following supplication of a person "O Allâh be charitable to me." The reason being that charity is given by someone who is hoping for reward. Hasan Basri said to the person, "Say: O Allâh give me, have mercy on me and bestow me."

"Verily Allâh does reward the charitable."

Ibn Jurayj and Dhahaak say that the brothers did not say, "Allâh will reward you" Because they did not know that the Aziz is a Mu'min.

### Verse 89

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾

He said, "Remember what you did to Yusuf and his brother while you were ignorant?"

"He said: Remember...."

Muhammad Ibn Ishaq says "When the brothers pleaded to Yusuf ؑ, in a very humble manner and described their poverty, Yusuf ؑ, could not control himself. He cried and disclosed the secret, It seems that he had sensed that the testing times were over. Maybe he had received some revelation in this regard."

"While you were ignorant..."

Look at the great characteristics of a great Prophet. He did not taunt them, rebuke them nor did he mention a fraction of the distress they had caused him when they mercilessly threw him in the well. Rather he, himself, makes an excuse for their wrongdoing: that you were ignorant of the facts, which made you do what you did. The Holy Prophet ﷺ once described a prophet who was tortured by his people to the extent that his face was covered in blood. Still he was supplicating "O Allâh forgive my nation, because they know not." It seems that he was referring to himself. When the Pagans of Makkah attacked him in



the battle of Uhud, wounded his cheeks broke his front teeth and his face was heavily bleeding. Fatimah radiyallahu anha, his daughter, tried to stop the bleeding with cold water but it would only increase. So she burnt some palm leaves and put the ashes on the wound, which brought a halt to the bleeding. In this state he once said, "How can a nation which covered its Prophet's face with blood be successful." Thereafter, he prayed "O Allâh! Forgive my nation because they do not know."

**Verse 90**

قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ ۖ قَالَ أَنَا يُوسُفُ وَ هَذَا أَخِي ۖ قَدْ مَنَّ  
اللَّهُ عَلَيْنَا ۖ إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ  
أَجَرَ الْمُحْسِنِينَ ﴿٩٠﴾

*They said, "Art thou indeed Yusuf" He replied, "I am Yusuf and this is my brother; Allah has surely been gracious to us. Verily, he who fears and endures affliction, then Allâh does not spoil the reward of those who do good."*

The brothers were totally taken aback by Yusuf's words. They said in utter surprise: "Are you really Yusuf?"

Perhaps their father's words, the shaping of events, Yusuf's questioning Binyamin's manner now-not being treated like a slave but one in perfect love and understanding with the Wazir and perhaps a recollection of Yusuf's dream, all these things had prepared their minds and made them ask the direct question, "Are you really Yusuf?" Yusuf ﷺ also gave them a direct reply "Yes I am Yusuf, and if you still have doubt of my identity then here is Binyamin, ask him." We have suffered much, but Allâh ﷻ at last rewards patience and right conduct. He has changed separation into union, disgrace into respect, pain into comfort, poverty into prosperity. He, who was sold for a petty price as a slave,

is now made the king of Egypt."

Ibn Kathir says "The reason for their amazement is that they had been coming to Yusuf for over a period of two years or more and yet they could not recognize him. And he in turn knew them, yet was able to conceal himself."

Khâzin says the reality of *Taqwa* is constant awareness of the commands of Allâh ﷻ. And *sabr* means to halt oneself from whatever is forbidden by Allâh ﷻ and to make oneself punctual of his duties towards his master.

Mujahid says, "Whoever refrains from forbidden acts and is patient in the prison." Ibn Abbas says, "Whoever refrains from Zina is patient when being single (A bachelor)."

Muhsineen means those who do good deeds. These words have been mentioned in many other verses. Allâh says in Sûrah Ale Imrân "...those who spend (freely) whether in prosperity or in adversity; who restrain anger and pardon (all) men; for Allâh loves the Al-Muhsineen."

In Sûrah Al Maidah "And those who believe and do deeds of righteousness, there is no blame for what they ate (in the past), when they guard themselves from evil and believe and do deeds of righteousness, then again guard themselves from evil and believe, then guard themselves from evil and do good. For Allâh loves those who do good."<sup>156</sup>

In Sûrah Yunus we read, "For those who have done good is the best reward and even more." (I.e. having the honour of glancing at the countenance of Allâh, as mentioned in a Hadith in Sahih Bukhari)

The Hâdith Jibraeel explains the meaning of *Ihsân* - "What is *Ihsân*?" "That you worship Allâh as though you are looking at him, Because if you don't see him, he is watching you."

Teebi says, "*Ihsân* literally means to do good. When you worship in the correct

<sup>156</sup> Sûrah Maidah 93



manner you are doing good to yourself by gaining maximum reward" because if you worship while your mind is wandering around and with no *Khushu* in you then your *thawab* will be lessened."

The Prophet ﷺ is teaching us the best form of fulfilling any duty towards our Lord Almighty, and that is whether we are performing *salâh*, engaged in *Zikrullah*; daily *tasbeeh* or in reciting the Qur'ân, giving alms, fasting or performing *hajj*. We should always be conscious that our Lord is always watching us.

Hafiz Ibn Rajab says, "It is a very suitable reward for those who do good that Allâh ﷻ will let them glance at Himself. Because in this world they worshipped Him as though they are looking at Him, so in the next world He will be fulfilling this desire by actually letting them see Him."

#### Verse 91

قَالُوا تَاللَّهِ لَقَدْ أَتَرَكْنَا اللَّهَ عَلَيْنَا وَإِنْ كُنَّا لَخَطِئِينَ ﴿٩١﴾

**They said: "By Allâh! Indeed Allâh has preferred you over us, and we certainly have been guilty of wrong doing."**

When they realised that the king who was conversing with them was their own brother, they confessed to their guilt and admitted that Allâh ﷻ has selected Yusuf ﷺ and has given him preference over them.

Jealousy cannot bring about any good and no matter how hard the jealous person tries, he is unable to cause harm except that which Allâh ﷻ wills. Piety and patience have brought their fruits and jealousy has become void.

"Allâh has preferred you...."

Ibn Abbas says: "By giving you kingdom." Abu Salih narrates: "By patience." Some say: "By gentleness and forgiveness." Khâzin says: "By knowledge and understanding."<sup>157</sup>

"We have been guilty.."

The word 'Khaati'een' is derived from 'Khata', which means to commit a sin with will and intention. It is not from the word 'Akhtaa', which means 'to make a mistake'. Thus it means that we confess to our sins, we did not fear Allâh ﷻ nor did we have any patience. Please forgive us from your part and ask Allâh ﷻ to forgive our ill treatment to such a wonderful brother.<sup>158</sup>

#### Verse 92

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ

أَرْحَمُ الرَّحِيمِينَ ﴿٩٢﴾

**He replied: "Let no reproach be (cast) on you on this day. May Allâh forgive you and he is the Most Merciful among those who show mercy."**

Allama Uthmani writes: "Hadhrat Yusuf ﷺ did not like to hear even these words from his brothers. He said: "Do not talk like that. Today I do not accuse you, (nor will I ever do so in future) I overlooked all your faults. The words which I said were not meant to touch you. I only expressed the gratitude unto Allâh ﷻ by those words and maintained that the result of patience and piety is always good. I shall never repeat your faults and I pray to Allâh ﷻ that he may also forgive you. He is the Kindest of the Kind and Most Merciful among those who show mercy. My kindness too is the reflection of His Kindness."

Note: Nasafi narrates here that the day when our Holy Prophet Muhammad ﷺ conquered Makkah, he stood at the door of Ka'bah. The Quraish had gathered around him. He asked them: "How do you expect me to deal with you?" They replied: "You are an honorable brother and the son of an honorable brother, our fate is in your hands." He said: "I will say what my brother Yusuf ﷺ said, "Let no reproach be upon you."<sup>159</sup>

<sup>157</sup> Khâzin 40/3

<sup>158</sup> Khâzin and Nasafi 41:3



Hadhrat Maulana Abul-Hasan Ali Nadwi *rahmatullahi alaihi* has mentioned this in some detail. I narrate here his blessed words from his book 'Muhammad Rasulullah ﷺ'. He writes: "The Apostle ﷺ stood at the door of the Ka'bah, holding its frame, while the Quraish arranged themselves in front of him in the courtyard. The Apostle ﷺ then addressed them, saying: "There is no God but Allâh ﷻ alone; He has no associate. He has made good His promise and helped His servant. He has alone overthrown all the confederates. Lo! All the privileges and claims to retaliation and blood are beneath my feet except the custody of the Ka'bah and watering of the pilgrims. O' ye people of the Quraish, God has abolished the haughtiness of paganism and the pride of lineage. Man springs from Adam and Adam sprang from dust."

Thereafter the Apostle ﷺ recited the Qur'ânic verses: "O mankind! Lo! We have created you from a male and female, and have made you nations and tribes that ye may know one another. Lo! The noblest of you, in the sight of Allâh, is the best in conduct. Lo! Allâh is Knower, Aware"

He also writes: "A cousin of the Apostle ﷺ whose name was Abu Sufyaan bin al-Harith happened to meet the Prophet ﷺ on the road. He tried to get to the Apostle ﷺ but was given a cold shoulder by him. Abu Sufyaan had insulted as well as persecuted the Apostle ﷺ in Mecca. Feeling distressed and disconsolate at the indifference of the Prophet ﷺ he approached 'Ali ﷺ to put forth his lamentation. 'Ali ﷺ advised him to go again to the Apostle ﷺ and say what the brothers of Yusuf ﷺ had said to him-" By Allâh, verily Allâh hath preferred thee above us, and we were indeed sinful"- the Apostle never likes anybody to exceed him in words, kindness and comforting. Abu Sufyaan did as advised by 'Ali ﷺ and got the reply from the Apostle ﷺ, "Have no fear this day! May Allâh ﷻ forgive, you, and He is the Most Merciful of those who show mercy." Abu Sufyaan accepted Islam and was thereafter known for his piety and strength of faith but he was forever ashamed of his past misdeeds. He always talked to the Prophet ﷺ with downcast eyes and never dared look into his face."

<sup>159</sup> Nasafi 41:3

Verse 93

اِذْهَبُوا بِقَمِيصِي هَذَا فَالْقُوْهُ عَلٰى وَجْهِ اَبِيْ يٰتِ بَصِيْرًا ۚ وَاتُونِيْ  
بِاهْلِكُمْ اَجْمَعِيْنَ ﴿٩٣﴾

"Go with this shirt of mine, and cast it over the face of my father, he will become clear sighted and bring me all your family."

It seems that Yusuf ﷺ asked about the condition of his father and was told of the loss of his sight. He said: "I am not in a position to go to our native land Shaam and bring the family to Egypt. So you go and bring my parents and all the family to me. And to make the journey easy put this cloak on my father's face he will regain sight and will be able to undertake the journey to Egypt."

Shah Sahib says: "Allâh ﷻ has the remedy to every disease. The eyesight had gone in the sorrow of separation. It was recovered by the rubbing of a cloth of the separated one. This was a miracle of the Prophet Yusuf ﷺ."

Allama Uthmani says: "Today it has been established through observations and experiences that sometimes the blind recover their eyesight by the effect of some serious shock or extraordinary joy." <sup>160</sup>

Hadhrat Maulana Idrees Khandhalwi *rahmatullahi alaihi* writes: "This is similar to the Prophet Muhammad ﷺ who put his blessed hand over the eye of a Sahâbi ﷺ and applied his saliva whereby he regained his sight. <sup>161</sup>

Dhahaak says, "The shirt was made from the cloth of Jannah.

Mujahid also says, "Hadhrat Jibraeel ﷺ had told Yusuf ﷺ to send his Qamees.

When Ibrahim ﷺ was made naked and thrown in the fire, Jibraeel brought this

<sup>160</sup> Uthmani 1094:2

<sup>161</sup> Māntul Qur'ān 62:4



shirt from Paradise and clothed him. When he died he passed it onto his son Ishaq عليه السلام who passed it onto Yaqub عليه السلام. When Yaqub عليه السلام feared for Yusuf عليه السلام, he put this shirt in a *taweez* and made Yusuf wear it. Thereafter when Yusuf عليه السلام was thrown into the well, Jibraeel عليه السلام came and opened the *taweez* took the shirt out and put it on Yusuf عليه السلام. It was this same *Qamees* which was sent to Yaqub عليه السلام. It had the fragrance of Paradise and when it would put be on an ill person, he would be cured.<sup>162</sup>

“...Bring your whole family”

Kalbi says, “They were approximately 70 people.”

Masrooq says: “They were seventy three men and women.”

#### Verse 94

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن  
تُفَنِّدُون

*And when the caravan had departed (from Egypt to Can'aan), their father said, “Surely, I feel the fragrance of Yusuf, though ye may call me dotard.”*

“When the caravan had departed”

Khâzin narrates here that Yusuf عليه السلام sent, along with his brothers, a protocol of 200 personnel and made a lot of other necessary arrangements in order that his parents can have a peaceful journey.<sup>163</sup>

“Surely, I feel the fragrance of Yusuf”

Sufi Abdul Hamid Suwati *rahmatullahi alaihi* writes in ‘Maâlimul Irfân’, “When Yusuf عليه السلام was less than 10 miles from Can'aan, Yaqub عليه السلام had no idea of his whereabouts, but when the caravan set off from Egypt, which is approximately 250 miles away, he felt that Yusuf عليه السلام was alive and the time for

<sup>162</sup> Khâzin 41:3

<sup>163</sup> Khâzin 43:3

revelation was nigh.

If one ponders over the reason for this difference, one comes to the conclusion that the Prophets do not possess the knowledge of the unseen. Rather, they only know what they are told by Allâh ﷻ. Allâh ﷻ did not want to inform Yaqub عليه السلام when Yusuf was in the well because he had willed to test Yaqub. When after about 40 years of separation, Yaqub عليه السلام had passed his test with full marks, Allâh ﷻ informed him about Yusuf just as the caravan left from Egypt.

Similar is the case of our Holy Prophet Muhammad ﷺ. There are numerous incidents in which he did not know the unseen matter. E.g. when the hypocrites accused ‘Aishah *radiyallhu anha*, the Prophet ﷺ stayed in the state of confusion for over a month. When the revelation came down to him, he proclaimed the innocence of ‘Aishah *radiyallhu anha*. If he had known her innocence from the beginning, why did he not say so there and then that this is only an accusation and that ‘Aishah *radiyallhu anha* was innocent.

Similarly, when Jibraeel عليه السلام came in the form of a human being and asked the Prophet ﷺ, “What is Imân?” he gave a full reply. Then Jibraeel عليه السلام asked, “What is Islam?” he gave a clear description, “What is Ihsân?” He explained. But when he asked, “What is the exact time of the final hour?”, the Prophet ﷺ replied, “The person who is questioned does not know more than the questioner.”<sup>164</sup>

However, there are plenty of incidents when the Prophet ﷺ told something of the unseen. He said to Ali and a few other Sahabah رضي الله عنهم, “Go to the garden of Khakh. There, you will find a lady who is travelling alone and who has a letter from Hatib Ibn Abi Balta’a to the Pagans of Makkah.”<sup>165</sup> (Hatib had informed them regarding some private matters of the Prophet ﷺ)

He was on his deathbed when he revealed the news that Firoz Daylami رضي الله عنه has killed the tyrant, the imposter, Aswade Anasi. His words were, “Firoz has

<sup>164</sup> Bukhari 48

<sup>165</sup> Bukhari 2785



gained success, Firoz has gained success (in this world as well as the hereafter)."

He was in Madinah when he informed the people that Zaid, Ja'far and Abdullah Ibn Rawaha ؓ had all been martyred in the battle field of Moota'. Tears were flowing from his eyes while he was saying these words.<sup>166</sup>

He was in Madinah when he said, "A friend of yours, As'hama has died in Habsha (Ethiopia). Let us perform his janaza prayer."<sup>167</sup> Thereafter, he made the Sahabah ؓ stand in a row and performed the janaza as though it was in front of them. This list can go on and on.

In short, the Prophets knew a lot of the unseen, but only if the will of Allâh ؓ prevailed with it. Otherwise they were human beings. We also believe that our Prophet ؓ had been given the knowledge of previous people as well as those who are yet to come, and he is the most knowledgeable person who has set foot on the face of this earth.

"If ye do not call me a dotard"

A dotard is a person who has weakness in memory due to old age, who keeps engaged in useless talk. Yaqub ؓ feared that they might call him a dotard, so he advised them from the beginning so that they control their tongue.

Our Prophet ؓ has used this word in an *Hâdith*, where he describes the laxity of a person towards his preparation for *Akhirah*. He says,

مَا يَنْتَظِرُ أَحَدُكُمْ إِلَّا غِنًى مُطْعِياً أَوْ فَقْرًا مُنْسِياً أَوْ مَرَضًا مُفْسِداً  
أَوْ هَرَمًا مُفْنِداً أَوْ مَوْتًا مُجْهِزاً أَوْ الدَّجَالَ فَالدَّجَالُ شَرُّ غَائِبٍ  
يَنْتَظَرُ أَوْ السَّاعَةَ فَالسَّاعَةُ أَذْهَى وَ أَمْرٌ

<sup>166</sup>Bukhari 3474

<sup>167</sup>Bukhari 1242, Nasai' 1954

seems as though) You are only waiting for wealth which makes you a dotard, or poverty which would result in forgetfulness, or illness which weakens your body, or old age which would make you a dotard, or death which would come all of a sudden, or the Dajjal in which case the Dajjal is the most evil person who could be waited for, or the hour in which case the Hour is the most shocking and the most bitter thing."<sup>168</sup>

### Verse 95

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾

They said, "By Allâh ! Thou art in thy old-time illusion."

They said...

The people surrounding Hadhrat Yaqub ؓ said to Hadhrat Yaqub ؓ that the old ideas about Yusuf, his hope for meeting Yusuf again, his extreme love for him etc. were seated in his heart and they were being transformed in the fragrance of Yusuf.

Khazin' says: "They were the grandsons of Yaqub ؓ and his other family members who uttered these words. His sons were in Egypt and they were bringing the good news."

The word 'Dhalaal' means, to be diverted off the right track.

Here it means that the right thing to do is to completely forget Yusuf ؓ because, it was assumed that he was dead. And you are out of your mind. You cannot get thoughts of Yusuf ؓ out of your mind. That is your error and an illusion.

In *Sûrah Duhâ*, Allâh ؓ says to the Holy Prophet ؓ:

"Did he not find thee an orphan and give thee shelter. And he found thee wandering and he gave thee guidance. And he found thee in need and made thee independent." <sup>169</sup>

<sup>168</sup>Tirmizi 2306

<sup>169</sup>Sûrah Duhâ 6-8



In the middle verse the word 'Dhalaal' is used, which has been translated here by the word wandering. It means that, before he was blessed with Prophethood, our Prophet Muhammad ﷺ was putting a huge effort in his quest for the truth. Sometimes he would go to a cave and sit there for hours on end, pondering over the creation and its creator, worshipping in the way he had learnt regarding what was left from the millat of Ibrahim ﷺ. He had never, for once, bowed down to an idol nor had he ever believed that the idols could take a person closer to God, or that the angels were the daughters of God. He never committed fornication, never consumed wine, and never lied, nor was he dishonest, never talked bad about other people, to the fact that he had never opened his satar in front of anyone even though these practices were widespread and common at the time.

Verse 96

فَلَمَّا أَرَاهُ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا ۚ قَالَ أَلَمْ أَقُلْ  
لَكُمْ ۖ إِنِّي أَخْلَعُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾

*Then when the bearer of glad tidings arrived, he cast it (the shirt) upon his face and he became clear sighted. He said, "Did I not tell you that I knew from Allâh what you know not."*

*"Then when the bearer of..."*

Khâzin narrates from Suddi who said that this was Yahuza. He was the one who had brought Yusuf ﷺ's shirts, clogged in blood and said that a wolf had devoured Yusuf ﷺ. He wanted to make amends for that. He said I want to make him happy just as I had grieved him.

*"He regained his sight..."*

As mentioned before, this was a miracle of Yusuf ﷺ. Allâh ﷻ had bestowed his Prophets with such miracles.

Here, Abdullah Yusuf Ali has written such words, which grieved me. He writes

his physical and mental visions now became clear and bright as

How can a Prophet's mental vision not stay right? Is he trying to say that a Prophet of Allâh ﷻ had become insane? *Astaghfirullah!* It is an established fact that Allâh ﷻ had chosen for Prophethood only those who were the best of men at that particular time. Among the requirements of Prophethood is to be complete physically and mentally. Allâh ﷻ had never given Prophethood to an idiot, nor to any bogeyed ugly person.

Abdullah Yusuf Ali does not realise that when the mental vision does not stay right then one no longer has the capability of receiving revelations.

Allâh ﷻ says to our Prophet ﷺ: "Thou art not, by the grace of thy lord, mad or possessed, nay for thee is a reward entailing. And surely thou hast sublime morals."<sup>170</sup>

Khâzin narrates here that when he regained his sight, the first thing he asked was "How is Yusuf ﷺ?" Yahuza replied, "He is the King of Egypt" Yaqub ﷺ asked, "What have I to do with being a king? How is his deen?" Yahuza replied: "He is on the deen of Islam complete."

There is a great lesson for us in these questions. How worried are we about the deen and Imân of our offspring? Are we guiding them straight or are we neglecting our duty towards their upbringing?

Verse 97

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾

*They said, "Father! Ask forgiveness for our sins. For we were truly at fault."*

<sup>170</sup> Surah Qalam 2-4



They requested Ya'qub عليه السلام to ask Allâh جل جلاله to forgive their sins. They had really committed heavy blunders. They meant to say that first Ya'qub عليه السلام should really forgive them and then ask Allâh جل جلاله with a clear heart for their forgiveness, (because a person who himself does not forgive, cannot be expected to beseech Allâh جل جلاله for forgiveness)<sup>171</sup>.

### Verse 98

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٩٨﴾

*He said, "Soon I will ask my Lord for forgiveness for you: for He, only He, is the Oft Forgiving, Most Merciful."*

*He said, "Soon I shall ask.."*

Let the moment of acceptance come and I shall definitely ask forgiveness for you. There are two opinions with regards to this moment:

1. The time of Tahajjud, just before the break of dawn.

Ibn Kathir narrates: Umar رضي الله عنه would come to the Masjid at the time of sahr. He would hear a person supplicating, "O' Allâh, You called upon me and I am here, You ordered me and I obeyed, this is the time of sahr, so forgive me." He listened carefully and noticed that the voice was from the house of Abdullah Ibn Mas'ood رضي الله عنه. He asked Ibn Mas'ood رضي الله عنه about this. Ibn Mas'ood رضي الله عنه replied, "Ya'qub عليه السلام delayed his son's request up to the time of sahr, when he said, "Soon I will ask for forgiveness for you from my Lord." This is an indication from Ibn Mas'ood رضي الله عنه of the time of the acceptance of du'â on the basis that it was during this time that Ya'qub عليه السلام had asked for forgiveness for his children.

One Hâdith says that when the last portion of the night is left, Allâh جل جلاله calls out from the sky, "Who is there to call Me, so that I may answer his call, who is there to ask Me for forgiveness so that I may forgive him....."<sup>172</sup>

<sup>171</sup>Tafseer Uthmani 1095:2

<sup>172</sup>Bukhari 5846, Muslim 1261

In another Hâdith, the Prophet صلى الله عليه وسلم was asked, "Which du'â is most accepted?" He replied, "Any Du'â made in the middle of the last portion of the night and after the fardh salâhs." (i.e. If you divide the night into six parts for example then the middle of last part which is the best time for Tahajjud is also the best time for du'â).<sup>173</sup>

Ibn Kathir narrates, "When the time of sahr arrived, Ya'qub عليه السلام performed his Tahajjud, then he raised his hands and supplicated to Allâh جل جلاله, "O' Allâh, forgive my yearning for and crying over Yusuf عليه السلام and my impatience over him and forgive my children for what they did to Yusuf عليه السلام." Allâh جل جلاله revealed upon Ya'qub عليه السلام, "I have forgiven you and them all."

The second opinion is narrated from Ibn Abbas رضي الله عنه, who says, "He delayed his supplication to the night of Jumu'ah."

### Verse 99

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَّعَ إِلَيْهِ أَبُوهُ وَقَالَ ادْخُلُوا مِصْرَ

إِن شَاءَ اللَّهُ آمِنِينَ ﴿٩٩﴾

*Then when they entered unto Yusuf he provided a place with him for his parents and said, "Enter Misr (Egypt) in safety and security Inshallah."*

*Then when they entered unto Yusuf...."*

The Ulama say that due to the request of Yusuf عليه السلام, his whole family migrated from Can'an and moved to Misr (Egypt). When the news came that they are now approaching the city, Yusuf عليه السلام came out of the city to welcome them. It is said that the great king of Egypt also came out to greet them. An army of 4000 soldiers accompanied him. Many Egyptians also came with them. When Ya'qub عليه السلام saw the huge crowds and the horsemen, he asked, "Is this the Pharaoh of Egypt?" His son Yahuza replied, "No, this is your son, Yusuf."

<sup>173</sup>Tirmizi 3421



When they came closer, they dismounted and hugged each other. They greeted each other in a way a father would greet his long lost son and a loving son would greet his respected father. Tears streamed down their cheeks. Yusuf عليه السلام said to his father, "Father! I had heard that you cried so much over my separation that your sight was lost. Were we not to gather on the day of Judgment?" Yaqub عليه السلام replied, "Yes, but I was afraid that your deen might be snatched from you, in which case there would never be any reunion in the hereafter." <sup>174</sup>

"He provided a place..."

He gave his parents a respectable place near him.

Suddi says, "His mother had died. His father then married his maternal aunt." Since an aunt is like a second mother, as the *Hâdith* says, 'The maternal aunt is like a mother', the Qur'ân used the phrase, "His parents"

However, Hasan Basri is of the opinion that, this was his real mother and she was still alive. Hafiz Ibn Kathir also says that there is no evidence to prove that his mother had died. The clear verse of the Holy Qur'ân says that she was still alive and that seems to be the case.

"Enter misr with peace inshallah ....."

Some commentators say that the condition 'Inshallah' is related to peace. That is to say that they had no fear of famine etc, in this city.

Some say that people would be afraid of the rulers when they entered Egypt. They had this custom of seeking refuge from the King before entering the city. So Yusuf عليه السلام said to his family there is no need for this. You will be staying here with peace and tranquility.

Some say that *Inshallah* is for 'Tabarruk' It is the same as when our Prophet ﷺ would enter a graveyard he would say, "Peace be upon you, O dwellers of the house of believers! Inshallah we will soon be joining you." So *Inshallah* here is for *barakah* because death is inevitable.

<sup>174</sup> Khâzin

Verse 100

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ  
رُءْيَايَ مِنْ قَبْلُ ۖ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بَنِيَ إِذْ أَخْرَجَنِي  
مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي  
وَبَيْنَ إِخْوَتِي ۖ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۚ إِنَّهُ هُوَ

الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾

And he raised his parents high on the throne. And they all fell down into prostration before him and said, "Father! This is the interpretation of the dream which I saw long ago: My Lord has now made it come true; He was indeed good to me when He took me out of prison and brought you (all here) out of the desert, after Satan had stirred strife between me and my brethren. Verily my Lord plans deep what He wills, no doubt He is All-Knowing, All-Wise."

Allama Uthmani rahmatullahi alaihi writes: "Yusuf عليه السلام paid homage to his parents and seated them high with grace and esteem. But Yusuf عليه السلام could not avoid the homage which was given to him by Allâh ﷻ. According to the custom of those days the parents of Yusuf عليه السلام and all his brothers fell down into prostration before Yusuf عليه السلام. This *sajdah* was that of reverence which had been lawful up to the era of Hadhrat Isa عليه السلام since the days of Adam عليه السلام, according to Ibn Kathir the well-known commentator. It has been made unlawful by the *Shari'âh* of Islam as many traditions bear witness to it, Hadhrat Shah Abdul Qadir Sahib has elucidated the unlawfulness of the *sajdah* of reverence.

Note: Reverence and worship are two different things. Reverence is permissible, but worship is never permissible to other than Allâh. Worship to other than Allâh is clear polytheism. The *sajdah* of worship has never been allowed in any heavenly constitution. Of course the *sajdah* of reverence was permissible in the previous constitutions only for the show of respect within certain limits. The



*Shari'ah* of Muhammad ﷺ has cut the root of this *sajdah* because the degree of tawheed in Islam is the most supreme.

Shah Waliullah Sahib has dealt with the kinds of shirk in his famous book '*Hujjatullahil Balegah*' very minutely and elaborately.

Shah Sahib has explained that if someone prostrates in front of an idol, he will instantly be classed a *mushrik* because the *Shari'ah* has classed some acts to be clear *kufr* e.g. wearing a cross, swearing at Allāh, or any of his Prophets ﷺ, throwing the Qur'ān in a tip or prostrating before an idol etc.

However if someone prostrates in front of another human being or in front of a grave, we cannot instantly rule him out of Islam or label him a *mushrik* committing shirk. He will be questioned about the reason for his prostration. If he or she says that the intention was to worship that particular person, then he/she will be classed a *mushrik*.

If the reason was to pay respect to the person, then he/she has committed a *Haram* act; therefore he/she is a *fasiq* and not a *mushrik*.

Many ignorant people do not know the difference and go on labeling people with *shirk*. This is a very abhorrent thing to do.

Imam Abu Hanifa *rahmatullahi alaihi* used to say that if there were 99 reasons for calling a person a '*Kafir*' and one reason for calling him 'a Muslim' we would call him a Muslim due to that one reason. This is why we see that many sects came into being in the time of the *Salaf* especially the *Mu'tazilah*, *Khawarij*, *Rawafidh* and the *Qadariyyah*. They had misguiding beliefs yet the *Salaf* called them '*The Firaq Dhalla*'. Never did any of the *Salaf* call them *kafir*'s.

The conclusion is that one should be very cautious in the *mas'alah* of *Iman* and *Kufr* and should not keep a narrow mind by driving people out of the fold of Islam. Rather, one should be broad-minded and try keeping Islam as broad as possible. May Allāh ﷻ give us the correct understanding of *deen*.

Saib Abdul Hameed Sahib states: "The trials of separation were over. Reunion had taken place. Two years had passed in the famine. Five years were left. Due to the excellent organisation of Yusuf's ﷺ ration, it distributed equally and fairly. A whole country had been saved from death by starvation. That is why Yusuf ﷺ said, "Enter in peace and security" and that is why everyone bowed down in prostration to Yusuf.

"And brought you out of the desert"...

This indicates that living in a town or a city is better than living in a village. The Prophet ﷺ says, "Whosoever lives in the desert shall become hard hearted."<sup>175</sup>

"And Satan had stirred..."

See how humble and understanding Hadhrat Yusuf ﷺ was. He does not utter a single word, which would embarrass his brothers. On the contrary he curses *Shaytaan* for stirring things between them. His words take off a great amount of weight from the shoulders of his brothers.

"Verily my lord plans deep..."

It was His plan to take me out of the well and into the courtyard of Aziz of Mistr and then to the throne, indeed he is All Wise, All Knowing.

## Verse 101

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ

السَّمُوتِ وَالْأَرْضِ إِنَّكَ وَلِيّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي

مُسْلِمًا وَالْحَقِّنِي بِالصَّلَاحِينَ ﴿١٠١﴾

My Lord! Thou has bestowed on me some power and has taught me of the interpretation of discourses. Creator of the heavens and the earth!



***Thou art my patron in this world and in the hereafter, cause me to die as a Muslim and join me with the righteous.***

Hafiz Ibn Kathir *rahmatullahi alaihi* writes: "When Allâh completed his favours upon Yusuf عليه السلام, by uniting him with his parents and his brothers, also by giving him a kingdom as well as Prophethood, he pleaded to his Lord to give him death while he was a Muslim and to join him with his pious predecessors: they are the prophets and messengers who were sent before him."

We note here two essentials:

1) To die as a Muslim. One *Hâdith* says, "Actions are according to their endings"<sup>176</sup>. I.e. no matter what a person does in his earlier life, when his later life is according to the requirement of *Shari'âh*, then Allâh will judge him by that. Many a times a person lives a sinful life but before death he turns towards Allâh, repents from all sins, and becomes one of His accepted ones.

Hadhrat Sheikhul Hâdith Maulana Muhammad Zakariyyah *rahmatullahi alaihi* narrates a heart-rending story in 'Fadha'il-e-Sadaqat'. He writes:

Sheikh Abdul Wahid Bin Zaid *rahmatullahi alaihi* (who was a well-known spiritual leader of the Chishti Order of Sufis), has narrated the following story: Once we were sailing in a ship when a storm blew our ship to an island, where we landed and saw a man engaged in idol-worship. We said to him, "Whom do you worship" and he pointed towards the idol. We said, "You have molded your god with your own hands! Our Lord whom we worship has created us and is the Creator of all things. Hand-made idols are not worthy of worship." The man asked, "Whom do you worship?" We replied, "We worship Allâh; the Sacred Being Whose Throne is above the heavens, who controls the affairs of the world. Whose Majesty and Glory transcends everything." The man said, "How did you come to know of Him?" We said, "Our Lord sent us His Apostle who was noble of birth and most excellent of character. This Prophet taught us all these things." He said, "Where is that Prophet now?" We said, "After conveying the message of his Lord, his obligation was fulfilled and our Lord called him back to Him."

<sup>176</sup>Bukhari 6117

so that He might grant him good recompense and reward him for conveying His message completely and properly." The man said, "Did this Prophet leave behind any signs of his Apostleship (any source of guidance) for me?" We said, "He left for us the Word of Allâh, the Holy Qur'ân."

The man asked to be shown the Qur'ân and we placed the Holy Qur'ân before him. He said that he did not know how to read and requested us to recite from the Qur'ân. We recited a Sûrah from the Qur'ân, to which he listened, with tears flowing from his eyes. After we had recited it up to the last verse, he said, "It is due from us to Him Who revealed this Book that we should never disobey His Commandments". After this, he accepted Islam and we taught him the fundamentals of Islam and some of the Commandments of Allâh. We also taught him a few Sûrah's of the Holy Qur'ân. At nightfall, when we were preparing to go to bed, after observing 'Isha Salâh, the man said, "Does your Lord also sleep?" We said, "He is the Living, the Eternal, neither slumber nor sleep overtakes Him."<sup>177</sup> He then said, "How impudent of you to sleep while your Lord is Awake!" We were amazed at his words. When we were going to leave the island, the man asked us to take him with us, saying that he wished to learn more of the new faith. We took him on board and our boat sailed back to the city of Abadhaan. On reaching there, I said to my friends, "Let us make contribution for our newly converted brother, for, he must be needing money for his provision." We collected some dirhams and presented the money to him. He asked, "What is this?" and we told him that it was something to help him in his needs. He recited, "La ilaha illallah" and said, "You have shown me a Path, which you are not following yourselves. I lived in an island and worshipped an idol instead of worshiping Allâh and still, He did not destroy me, nor let me die of hunger, though I did not know Him. How can He destroy me now, when I know Him (and worship Him!)" Three days later, we were told that he was on his deathbed and his last hour had drawn near. We visited him and asked him if he had any wish. He replied, "He who sent you to the island for my 'Hidayat' has fulfilled all my wishes."

As we sat there, I (Abdul Wahid) dozed off and dreamt that I saw a green and

<sup>177</sup>Sûrah Baqarah 255



pleasant garden, in which there stood a magnificent domed building. A throne was placed in a room of the building, on which there sat a most beautiful damsel, the like of whom, in beauty, I had never seen before. She was saying, "O, send him to me quickly, I beseech you in the name of Allâh; I am so fond of him that I cannot bear to be separated from him anymore." I woke up and saw that his soul had departed from the body. We washed him, shrouded him and laid him to rest in the grave, after offering his funeral prayers.

That night I saw the same garden and the same dome in a dream, with the same beautiful maid reclining on the throne, while I saw the man reciting this verse: "The angels enter unto them from every gate, saying: 'Peace be unto you (glad tidings of being protected against all manner of affliction), because you persevered (held fast to Deen) Ah! Passing sweet will be the sequel of (Heavenly) Home.'"<sup>178</sup>

These are the miraculous manifestations of Allâh's Infinite Bounty and His Forgiveness! The man spent his life in worshipping an idol but, when his hour of death drew near, Allâh ﷻ raised a storm to blow a boat to the island and, thus, the man was granted eternal heavenly bliss through the guidance of the people on board.

"O sovereign Lord of the Universe! No one can withhold what Thou givest, nor can anyone give what thou with holdest." In one Hâdith the Prophet ﷺ says, "O' Allâh make the best portion of my life the last one, and my best deeds the final ones and my best day the day I meet you."

2) The second thing is 'to be joined with the pious ones'. Not only did Yusuf ﷺ supplicate in this manner but Suleman ﷺ also supplicated with the same words,

وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

<sup>178</sup> Sûrah Râd 23-24

admit me by thy grace to the ranks of thy righteous servants."

The Prophet ﷺ also supplicated with the words,

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْفَوْزَ فِي الْقَضَاءِ وَ عَيْشَ السُّعْدَاءِ وَ نَزْلَ الشُّهَدَاءِ وَ مُرَافَقَةَ الْأَنْبِيَاءِ وَ النَّصْرَ عَلَى الْأَعْدَاءِ إِنَّكَ سَمِيعُ الدُّعَاءِ

"O Allâh, I beseech you for success in whatever you destine for me and for living like the fortunate ones and for the hospitality of the martyrs and for the company of the Prophets and for assistance against the enemies, indeed you hear the prayers."

This shows how important and how effective good company is, especially when a person has some dominion over people, his contact will be mostly with the worldly people, therefore he should constantly supplicate in these words. The love for these pious people should be kept in mind.

A poet says,

أَحِبُّ الصَّالِحِينَ وَلَسْتُ مِنْهُمْ  
لَعَلَّ اللَّهَ يَرْزُقُنِي صَاحِبًا

"I love the pious even though I am not from them. Maybe Allâh will gift me with a little piety"

Allama Uthmani rahmatullahi alaihi writes that Hadhrat Yusuf ﷺ led the administration of the country during the lifetime of Hadhrat Yaqub ﷺ. After his death, he left the administration by his own will. The commentators have written that Hadhrat Yaqub ﷺ in his last will had decided that his dead body should be buried in his native land Sham. So Hadhrat Yusuf ﷺ brought the coffin to Sham according to his father's will. Hadhrat Yusuf ﷺ had said that a time



would come when the Bani Israeel would get out of Egypt so they should also take his coffin with him. When Hadhrat Musa عليه السلام left Egypt with Bani Israeel he also took the coffin of Hadhrat Yusuf عليه السلام with him.

**Note:** Here one may ask, "Why on earth did a Prophet of Allâh ask for death?" we have been instructed not to desire for our death. A Hâdith in Musnad Ahmed states: "None of you should desire for death due to any hardship which befalls him." One should not supplicate for death to come before its destined time. Except if one has complete reliance on his deeds (which is impossible). When a person dies, his deeds are terminated. Also a true believer can only increase his good deeds."

Therefore to supplicate or call upon death is very much disliked. Several answers could be put forward in reply to this question:

1) This was permissible in the Shari'ah of Yusuf عليه السلام. And it has been prohibited from our Shari'ah.

Qatadah says: "No Prophet besides Yusuf عليه السلام asked for death"<sup>179</sup>

2) He supplicated when his time of departure drew near and he was about to leave this world. It is the same as when our Prophet ﷺ said in his last words: "O Allâh! I request for the most lofty companion" i.e. thy self.

3) He did not ask for death to arrive instantly. The words of his duâ indicate that he means to say that whenever the time comes, sooner or later, he wishes to die as a Muslim and to be enjoined with his forefathers. It is the same when we pray, "O Allâh! Let us live as Muslims and let us die as Muslims and enjoin us with the pious ones."

Ibn Kathir mentioned the above answers and he goes on to say that the prohibition is related to desiring for death due to some illness or hardships, which is concerned with the dunya i.e. worldly affairs such as poverty, ill health etc.

<sup>179</sup> Khâzin

However, if the fitnah is in ones deen then he may ask for death. The proof of this is in the story of the magicians of Firoun. When Firoun warned them with severe punishment and they feared that the tyrant might force them into disbelief, they supplicated,

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ

O our Lord pour out on us patience and consistency and let us die as Muslims."

Also when Hadhrat Maryam عليها السلام feared her tribe she said,

يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّسِيًّا

How I wish that I had died before this and became a forgotten thing."

The duâ in the Hâdith of Mu'aaz رضي الله عنه in Musnad Ahmad and Tirmizi,

وَإِذَا أَرَدْتَ بِقَوْمٍ فِتْنَةً فَتَوَفَّنِي غَيْرَ مَفْتُونٍ

"When you (O Allâh) intend to send some fitnah upon a nation then call me to you without getting indulged in the fitnah."

When Hadhrat Ali Ibn Abi Talib رضي الله عنه realised during his last days that things are getting out of hand and matters can only get worse, he prayed that,

اَللّٰهُمَّ خُذْنِيْ اِلَيْكَ فَقَدْ سِئِمْتُهُمْ وَ سِئُمُوْنِيْ

"O Allâh! Take me to thyself, indeed I have become sick of them and they are also tired of me."

When Hadhrat Imam Bukhari rahmatullahi alaihi was involved in the fitnah



with the Ameer of Khurasaan he supplicated thus,

اللَّهُمَّ قَدْ ضَاقتْ عَلَيَّ الْأَرْضُ بِمَا رَحُبَتْ فَاقْبِضْنِي إِلَيْكَ

"O Allâh! The earth, although being so broad and wide has become cramped for me, therefore take me to yourself."

#### Verse 102

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا  
أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾

*This is from the news of the unseen, which we reveal upon you. And you were not with them when they agreed upon their plan and began to devise."*

The story of Hadrat Yusuf ؑ has ended.

In the forthcoming verses Allâh declares the proof for the Prophethood of Prophet Muhammad ﷺ. He says, "O' Muhammad you have never been to a college nor any school. Nor have you read a book of history. 99% of the populations in your vicinity are illiterate. You yourself are unschooled. You were not present when the brothers of Yusuf made a plot against him and then threw him into the well. In spite of all this, you narrate in great detail an event which took place several hundred years ago. History can make mistakes, however, your description is so accurate that even the people of the book hasten towards you so that they can correct their gospels. This cannot be possible except through divine revelation. On the other hand divine revelations can only be sent down upon a Prophet. Therefore you are a Prophet."

Maulana Idrees Khandhalwi *rahmatullahi alaihi* writes that Allâh ﷻ declared this proof because the pagans of Makkah had enquired about the story of

in order to test the Prophet Muhammad ﷺ. So Allâh ﷻ says 'You have seen the proof, Is it not time to accept the truth?'

#### Verse 103

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾

*And most men will not believe even though you maybe ever so eager.*

In this verse Allâh ﷻ says that even though the clear proofs are there, you, O Prophet, are also very eager to bring the people closer to God Almighty, most people will not believe. Most people are arrogant, stubborn, in pursuit of their whims and desire and always aiming to follow the false traditions of their forefathers. Therefore, they do not accept the clear message of Almighty Allâh.

History shows that most people have strayed and have refused to follow the truth. Even today 4/5 of the population are deprived of believing the true message. Numerous plots are being made to wipe out Islam from the face of this earth.

#### Verse 104

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۗ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٤﴾

*And you do not demand from them any reward for this: it is nothing but an admonishment for the whole world.*

"O Prophet! Why do people do this when the advice you are giving them is for free? You have never asked them for any remuneration. All the Prophets before you have also been doing the same. Surely there is enough admonishment and advice in this Qur'ân for people who want to understand!"

It is notable here that people often like following leaders who demand money; they accept them and put their faith in them. People follow different cults and



shower their money on bapus, exorcists, and bogus liars. Whereas, the Godly people are mostly ignored. No attention is paid towards them. It seems that people fail to realise the value of the Ahlullah and are unable to differentiate between false and truth. It seems that this has been the custom from the ancient times.

Verse 105

وَكَايْنِ مِّنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا

مُعْرِضُونَ ﴿١٠٥﴾

*And there are so many signs in the heavens and the earth that they do pass by yet they turn (there faces) away from them.*

In the aforementioned verses, Allāh ﷻ had mentioned that although Muhammad is an unschooled person, he has narrated the story of Yusuf (عليه السلام) in great detail. This is a sign of his Prophethood. In the following verse Allāh ﷻ says 'leave aside this one sign, there are so many other signs in the heavens and the earth that people pass by and yet they never ponder over them.'

The whole universe is a reflection of its Creator. The sun, the moon, the stars and the sky, itself testify to their Creator. The cycle of the sun and moon has been going on for thousands of years, yet there is not one single setback in their routine. The skies have no pillar holding them, even though the roof of a small house cannot be held up without support. It is Allāh ﷻ who holds the skies with his great power. In the earth there is a sign of God in everything that surrounds us. Billions of human beings, birds, animals, flowers, mountains, events taking place around us; someone is born, someone is dying. People with different colour, language, attitudes, qualities and anything that happens, good or ill health, good or bad fortune. Hence, in a nutshell, the whole universe and its events bear testimony to the existence of God, His power, His majesty, His control, His qualities, and to His infinite mercy.

An Arabic poet says:

فَيَا عَجَبًا كَيْفَ يُعْصَى الْإِلَٰهُ      أَمْ كَيْفَ يَجْحَدُ الْحَاجِدُ  
وَفِي كُلِّ شَيْءٍ لَهُ آيَةٌ      تَدُلُّ عَلَى أَنَّهُ وَاحِدُ

*How strange! How can one disobey the Lord or how can a refuser refuse His existence? When there is a sign of Him in each and everything which proves that He Himself is the One and only?"*

Hadhrat Ali (عليه السلام) would say,

عَرَفْتُ رَبِّي بِفَسْخِ الْعَزَائِمِ

*"I recognised my Lord through the cancellations of my firm intentions." i.e. many a time I had organized and prepared but suddenly something came up and I had to cancel all my plans. This made me think that there is a power which has full control over me and sometimes shows itself.*

Allama Uthmani rahmatullahi alaihi writes, "As they do not believe in you hearing the Qur'anic verses, similarly they do not receive lessons of Divine Oneness observing the signs of the Universe. The fact is that their hearing and seeing is only cursory. Had they pondered on the signs and the verses of God, they would have obtained some benefit. But when there is no pondering, how can they obtain Imān?"

Sir Isaac Newton once said, "The link, attachment and connection between the particles of the universe, even though thousands of years have passed over them is such that it is impossible for them to be balanced except by the One Being who is before everything and who has knowledge of and control over everything."<sup>180</sup>

<sup>180</sup> Translated from Makhzane Akhlak P.g. 116



shower their money on bapus, exorcists, and bogus liars. Whereas, the Godly people are mostly ignored. No attention is paid towards them. It seems that people fail to realise the value of the Ahlullah and are unable to differentiate between false and truth. It seems that this has been the custom from the ancient times.

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مُعْرِضُونَ ﴿١٠٥﴾

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<sup>180</sup>Translated from Makhzane Akhlak P.g. 116



Professor Lenny says, "God, full of knowledge and power, opens Himself before me in His mysterious and amazing ways and leaves me wondering. In each and everything, no matter how small it may be, His wisdom is manifest and power of creation is evident."<sup>181</sup>

Verse 106

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾

*And most of them do not believe in Allâh except by associating others (As partners) with Him.*

Allama Uthmani *rahmatullahi alaihi* writes: Most people believe in God by their tongue that their creator and lord is God. But despite this declaration they are generally indulged in various types of associations.

There are some making the idols as the Divine Partners. In Sahih Muslim it is narrated that the *mushrikeen*, while performing tawaaf of Ka'bah, would say in their *Talbiya*: "I am here O Lord, I am at your service, you have no partners, except for that partner who himself and whatever he possesses is under your command." When they would say, "You have no partners" the Prophet ﷺ would quietly say, "Stop! Stop!" I.e. don't add any more words.

The Jews, Christians and Hindus while believing in God and His attributes, give power and control to others and worship them. Some say that God has a son whom he sacrificed for the sins of others and therefore we should worship his son. Some believe that idols have power to cure, give daily bread, give life, take life etc.

Among Muslims are those who pay respect beyond limits to some other than Allâh ﷻ. This includes prostrating in front of graves, circumbulating them, asking them for daily needs, asking the pious Saint to cure an illness, to give a child or ease the suffering of an individual or even to forgive sins.

<sup>181</sup> Translated from Makhzane Akhlak P.g. 117

Hasan Basri *rahmatullahi alaihi* would interpret the above verse with *shirk e khafi* i.e. *Shirk* is of two types. *Jali* and *Khafi*. The first is to declare openly that God has taken others as partners to Him. The second is to believe in his oneness, but to worship him without sincerity and with intentions of showing off. This is the habit of a hypocrite.

Allâh ﷻ says, "When they (the Hypocrites) stand up to prayer, they stand without earnestness. They want to be seen by people, and little do they hold Allâh ﷻ in remembrance"<sup>182</sup>

Imam Kathir narrates that the Prophet ﷺ says, "Allâh ﷻ declared "I am absolutely free from and disconnected with the shirk of Shurakaa. Whosoever performs a deed while connecting someone else with me within that deed, I will leave him with his shirk."<sup>183</sup>

In another narration he says, "Such person should seek his reward from the one who he wanted to show."<sup>184</sup>

The Prophet ﷺ says, "The thing that I fear most over you is the minor shirk"<sup>185</sup>

Imam Ahmed, Abu Dawud and Tirmizi *rahmatullahi alaihim* narrate Abu Bakr Siddique ؓ said, "O Prophet of Allah ﷻ teach me something that I can say in the morning, evening and when I retire to bed." He replied, "Say: O Allâh! Creator of the heavens and the earth, knower of all that is hidden and open, Lord of everything and the owner of it! I bear witness that there is none worthy of worship besides thee. I seek thy refuge from the vile of myself and from the evil of Satan and his associating."<sup>186</sup>

May Allâh ﷻ protect us from all forms of *shirk* and may he grant us the pure

<sup>182</sup> Sûrah Nisâ 142

<sup>183</sup> Muslim 530

<sup>184</sup> Musnad Ahmed 9246

<sup>185</sup> Musnad Ahmed 22528

<sup>186</sup> Tirmizi 3314, Abu Dawud 4405, Musnad Ahmad 7620, Darami 2573



and clear *tawheed*.

Here, I would like to narrate some words of wisdom from a great sufi of his time, Sheikh Wali Raslân *rahmatullahi alaihi*. Indeed only the sufi can write such wonderful and beautiful words. I have read them over and over again and each time I get a new feeling. May Allâh give us the ability to appreciate what these pious devotees put before us and to practice on what they teach us. *Ameen*.

Sheikh Wali Raslân Ad Dimishki (d.540 AH) says in his '*Risala fit Tawhid*' "*Know that the whole of you is hidden polytheism (Shirkun Khafsiyyun) and your realization and affirmation of oneness (tawheed) will not become evident to you until you exit from yourself.*"

Sheikh Ali Ibn Atiyya Al Hamawi (d.926) explains the meaning of this. He writes, "Now then, the most meritorious of all good works and the most excellent of all forms of worshipful obedience, is self-abasement, contrite humility, and casting oneself down at the gate of the Lord in the utmost state of destitution. You must therefore cast yourself down, O tenderhearted brother, at the gate of your Lord. You must purify your clothes by ridding them of the filthy stain of polytheism so that you may experience the real meaning of your ritual prayer and attain your true nobility.

You must also know that if you adopt an attitude of strict impartiality and view your situation with a discerning eye, and if the gifts of grace assist you in the process, you will come to understand what he (Wali Raslân) means when he says, speaking as one who knows from direct experience "The whole of you is covert polytheism."

What he is saying, in effect, is that every aspect and facet of your being, your dealings and your attitudes, your appetites and your manifest behaviour, all amount to a form of polytheism that is blatantly covert from the perspective of those with developed faculties of insight, although it is covert from the standpoint of someone who has not reached that stage of development, and whose conscience is not yet clear.

When someone attaches little importance to worshipful servitude, he takes a pretentious view of his own deeds and distorted view of his own words, and it is only to someone who is seriously committed to worshipful servitude that the significance of this concept can be fully apparent.

As an example of such dedicated commitment, let us consider the case of our Master the Caliph Umar Ibn al-Khattab ؓ, and how he once surprised Hudhaifa ؓ by asking him the question, "*Am I one of the hypocrites?*" "No," replied Hudhaifa ؓ, "*You are not one of them, and no one after you will ever be as innocent of hypocrisy as you are!*" If a man like Umar ؓ could harbour such a grave suspicion about his own lower self, and could subject it to this kind of scrutiny, what does this tell us about everyone else?

That (kind of dedicated commitment) develops out of the lack of satisfaction with the lower self that is the very root of all forms of worshipful obedience. The root of every act of worshipful obedience, of every moment of vigilant awareness, and of every virtue, is the lack of satisfaction with the lower self, just as positive satisfaction with it is the root of every sinful act of disobedience, every moment of heedless negligence and every lustful indulgence.

Sheikh Abul Hasan ash-Shadhili *rahmatullahi alaihi* was making a very similar point when he said: "*If someone dies without having penetrated deeply into this science of ours, he may die while still persisting in the commission of major sins.*"

He was stating the simple truth when he uttered these words, and he was stating it without exaggeration. As a matter of fact, he was elucidating and clarifying one of the sayings of the Chief of the Masters of Perfection Sayyid Arbab al-Kamal *rahmatullahi alaihi*, namely:

There are three things that lead to salvation, and there are three things that lead to perdition. As for the things that lead to salvation, they are:

1. Dutiful devotion to Allâh ؓ both in private and in public
2. Speaking the truth whether one is in a state of contentment or a state of exasperation



### 3. Frugality in affluence and poverty alike.

As for the things that lead to perdition, they are:

1. A whimsical passion pursued
2. A mean-spirited impulse obeyed
3. A man's conceited satisfaction with his own lower self, this being by far the most serious of them all.

Pay close attention to his words: "... *this being by far the most serious of them all*" Having stated that the causes of perdition are three in number, namely, ostentation, envy and vanity, he declares that vanity is by far the most serious of the three. So tell me, O my brother, do we know of any person who performs the ritual prayer without taking conceited pride in his performance of that prayer? Do we know of any person who keeps the fast without taking conceited pride in his observance of the fast?

Of course we know of no such person, unless it be someone whom Allāh has enabled to succeed by virtue of His providential care and whom He has enfolded in the blessed grace of His saints and His special friends, for they are the physicians who are qualified to treat the diseases of our hearts. They can fairly be described as the tried and tested antidote to the poisons that are sins. I urge you therefore, O my brother, to spend time in their company, in order that you may reap the blessed benefits of associating with them and gather their ripe fruit. As a result of this, your habitual pattern of faults and failings will become apparent to you, and, through the blessed grace of their instruction, you will be cleansed of every form of polytheism that screens you from the One who knows all mysteries through and through.

Once you have progressed to this level of purification, you will come to be detached from your ordinary human characteristics. You will come to be far removed from any characteristic that is incompatible with worshipful servitude. The realization-and-affirmation of Oneness will come to be evident and plainly manifest. Your lower self will fade into non-existence and you will make your exit from it. And that is the greatest bliss!

(Wali Raslān) rahmatullahi alaihi has said, "And your realization-of-Oneness will not become evident to you until you exit from yourself" In other words, the spiritual station of the affirmation of Oneness will not become a reality for you, the pure wine of its true meaning will not be absorbed into you, not one of its distinctive features will be glimpsed by you, and your access to its inner courtyard and sanctuary will not be permitted to you-not until you exit from your own self, that is, from your own lower self, through your detachment from your ordinary human characteristics, the abandonment of your personal preferences and considerations, and confirmation of the fact that you have indeed arrived at the station of worshipful servitude.

Then, and only then, the lights of the affirmation of Oneness will shine upon you, and the rays of direct knowledge and singular devotion will stream forth from your heart. As far as your outwardly visible form is concerned, you will be in the company of your fellow creatures, but your inner being will be in the company of the Divine Truth. Your outwardly visible form will be dedicated to the practice of the Sacred Law, while your inner being will be dedicated to the experience of reality.

You will demonstrate the distinction between truth and falsehood, and not only your tongue but also all the members of your body will bear witness thereto. The lights of integration will radiate upon you, so that your innermost being, your spirit and your heart's core will come to be imbued therewith.

"You will eat from the fruit of the tree of 'Laa Ilaha ilal laah' with your Lord's permission at any time and on any occasion. You will parade in the splendid clothes of 'Muhammadar Rasulullah', so every spectator will look upon you with honour and every eye will view you with favour."

"You will advance from the station of faith to the station of active goodness, at which point reality will be disclosed to you, and the true state of affairs will become manifestly obvious to your sight. You must therefore seek forgiveness for all the patterns of behaviour by which your character has previously been defined. You must also confess your sins, for the gifts of grace encompass one who confesses to having sinned."



Sheikh Wali Raslân goes on to say "When your passion has faded away, the door of Haqiqa will be unveiled for your benefit, so that your own will is annihilated and wahdaniyya is unveiled to you and then you will realise that it is He, not you."

"If you surrender to Him, He will draw you close, but if you argue with Him, He will keep you at a distance."

"If you draw near through Him, He will bring you close, but if you draw near through you, He will keep you at a distance."

"If you seek Him for your own sake, He will burden you, but if you seek Him for His sake, He will pamper you."

"Your nearness to Him is your separation from you, while your distance is your sticking with you."

"If you come without you, He will accept you, but if you come through you, He will exclude you."

"If you know Him, you will come to rest, but if you are ignorant of Him, you will be agitated. Therefore, the point is that He should be and you should not be."

"As for the common folk, their works are suspect and as for the elite, their works are good deeds, and as for the elite of the elite's, their works are degrees of spiritual progress."

"Whenever you shun your passion, your faith is reinforced, and whenever you shun your own essence, your realization and affirmation of oneness is reinforced."

Creatures are a screen and you are a screen, but the Lord of Truth is not one to be secluded, and he is concealed from you because of yourself, and you are concealed from yourself because of you. So separate from yourself, and you shall witness Him.<sup>187</sup>

The meaning of the last sentence is that all creatures are a *hijab*. Your *Nafs* is also a veil. The Lord is not behind any veil, He is open and He is with you wherever you maybe. You cannot see Him because you are engrossed in your *Nafsani Khwahisaat* (Lowly Desires). You do not realise who you are and what your status is because of your *Nafs*. So abandon all attachment to your personal characteristics and you shall witness Him. That means you are about to enter *Maqamul Ihsân*, therefore you must refrain from indulging all personal inclinations.

A *Hâdith* says: "Pay careful attention to Allâh and He will take good care of you, Pay careful attention to Allah and you will find Him face to face with you. If you have a request to make, you must put your request to Allâh, and if you need to ask for help, you must ask for help from Allâh."<sup>188</sup>

The *Hâdith* Jibraeel defines *Ihsân* as "You worship Allâh as though you are seeing him, because if you don't see Him, He is definitely watching you."<sup>189</sup>

### Verse 107

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾

"So do they then feel secure against this, that there may come upon them an all-encompassing cover from the torment of Allâh, or that there may come upon them the Final Hour all of a sudden while they are unaware."

The above verse could be explained through some other verses from *Sûrah Al-Nahl*. Allâh says: "Do then those who devise evil (plots) feel secure that Allâh will not cause the earth to swallow them up, or that the wrath will

<sup>187</sup> Al-Risala P.g. 9

<sup>188</sup> Tirmizi 2440, Musnad Ahmad 2537

<sup>189</sup> Bukhari



Sheikh Wali Raslân goes on to say "When your passion has faded away, the door of Haqiqa will be unveiled for your benefit, so that your own will is annihilated and wahdaniyya is unveiled to you and then you will realise that it is He, not you."

"If you surrender to Him, He will draw you close, but if you argue with Him, He will keep you at a distance."

"If you draw near through Him, He will bring you close, but if you draw near through you, He will keep you at a distance."

"If you seek Him for your own sake, He will burden you, but if you seek Him for His sake, He will pamper you."

"Your nearness to Him is your separation from you, while your distance is your sticking with you."

"If you come without you, He will accept you, but if you come through you, He will exclude you."

"If you know Him, you will come to rest, but if you are ignorant of Him, you will be agitated. Therefore, the point is that He should be and you should not be."

"As for the common folk, their works are suspect and as for the elite, their works are good deeds, and as for the elite of the elite's, their works are degrees of spiritual progress."

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The meaning of the last sentence is that all creatures are a hijab. Your Nafs is a veil. The Lord is not behind any veil, He is open and He is with you wherever you maybe. You cannot see Him because you are engrossed in your Khwahisaat (Lowly Desires). You do not realise who you are and your status is because of your Nafs. So abandon all attachment to your personal characteristics and you shall witness Him. That means you are about Maqamul Ihsân, therefore you must refrain from indulging all personal attachments.

Hadith says: "Pay careful attention to Allâh and He will take good care of you. Pay careful attention to Allah and you will find Him face to face with you. If you have a request to make, you must put your request to Allah and if you need to ask for help, you must ask for help from Allâh."<sup>188</sup>

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not seize them from directions they little perceive? Or that He may not call them to account in the midst of their going to and fro, without a chance of their frustrating Him? Or that He may not call them to account by a process of slow wastage? - For thy Lord is indeed full of kindness and mercy."<sup>190</sup>

In Sûrah Al-A'araf, Allâh says: "Do the people of the towns feel secure against the coming of Our wrath by night while they sleep? Or did they feel secure against its coming in broad daylight while they played about (care-free)? Did they then feel secure against Allâh's devising? But no one can feel secure from the plan of Allâh, except those (doomed) to ruin."<sup>191</sup> The earthquake in Turkey in the recent past proves that Allâh's wrath can strike by night and take thousands of lives. And the one in Bhuj, Gujrat, India bears testimony that it can strike in broad daylight when people are busying themselves in their engagements. It is a pity that we hear these things on the news but pay little attention to them. When Allâh can send down such a huge punishment on a whole community, why then can He not send down His wrath on any individual? Indeed He is full of kindness and mercy that He keeps on forgiving and does not grasp us for every single evil deed we commit. He says in one place: "If Allâh were to punish men for their wrongdoing, He would not leave on earth a single living creature; but He gives them respite for a stated term. When their term expires, they would not be able to delay (the punishment) for a single hour, just as they would not be able to anticipate it (for a single hour)."<sup>192</sup>

The Holy Prophet ﷺ would often supplicate:

اللَّهُمَّ لَا تُؤَمِّنَّا مَكْرَكَ وَلَا تُنْسِنَا ذِكْرَكَ وَلَا تُهَيِّتْكَ عَنَّا سِتْرَكَ  
وَلَا تَجْعَلْنَا مِنَ الْغَافِلِينَ

"O Allâh! Do not make us senseless towards thy hidden devising, and do

<sup>190</sup> Sûrah Nahl 45-47

<sup>191</sup> Sûrah Al-A'araf 97-99

<sup>192</sup> Sûrah Nahl 61

let thy remembrance die out from our hearts and do not remove thy covering over our faults (which is concealing our sins) and do not make among those people who are heedless and neglectful."

### Verse 108

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي  
وَسُبْحَنَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

Say thou (O Prophet), "This is my way. I do invite unto Allâh, resting upon an insight - I and those who follow me. Glorified is Allâh! And I am not of the associators (those who join partners with Allâh)."

"This is my way...."

I.e. my way is one of pure Tawheed. I myself say "La Ilaha Illallah" I call people towards Allâh and not towards myself. I do not want people to worship me. I want them to worship the One and Only Allâh. I am free from of all forms of shirk and I want to free others as well. I do this with clear insight.

'Baseerah' means the knowledge and recognition with which one can differentiate between Hâq and Baatil.<sup>193</sup>

In Sûrah Ana'am we read "Now there has come upon you from your Lord the 'Basaair' (the clear proofs) to open up your eyes. If any will see, it will be for (the good of) his own soul. If any will be blind, it will be to his own (harm)."<sup>194</sup>

In Arabic, 'Basaarah' means to see with the physical eyes, whereas, 'Baseerah' means to see with the eyes of the heart - the insight. So, here Allâh orders the Prophet ﷺ to say that this invitation towards Tawheed is not based upon any

<sup>193</sup> Khazin

<sup>194</sup> Sûrah Ana'am 104



not seize them from directions they little perceive? Or that He may not call them to account in the midst of their going to and fro, without a chance of their frustrating Him? Or that He may not call them to account by a process of slow wastage? - For thy Lord is indeed full of kindness and mercy.<sup>190</sup>

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I.e. my way is one of pure Tawheed. I myself say "La Ilaha Illallah" I call people towards Allâh and not towards myself. I do not want people to worship me. I want them to worship the One and Only Allâh. I am free from of all forms of shirk and I want to free others as well. I do this with clear insight.

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blind following. Rather, it is through clear insight and careful thought and understanding and first establishing *Tawheed* myself, that I have begun to call people towards Faith and the religion of Islam.

In Sûrah Al-An'aam we read "Say verily, my Lord hath guided me to a way that is straight - a religion of right - the path trod by Abraham, the true in faith and He certainly did not join Gods with Allah. Say: "Truly, my prayer and my service of sacrifice, my life and my death are all for Allâh - the Cherisher of the worlds. He hath no partners. This is what I have been commanded, and I am the first who submits to His will."<sup>195</sup>

Allama Uthmani writes: "My way is the one of pure *Tawheed*. I invite the whole world to come unto one God denouncing all whims and fancies, and to obtain the right knowledge of Divine Oneness, Divine Attributes, Divine Perfections, Divine commands etc. through the Right Way. My companions and I are going on this Right Way in the light of reason and argument, discernment and insight. God has given me a light, which has enlightened the hearts of my companions. There is no blind following here. The follower of pure *Tawheed*, perceiving the light of recognition and discernment in his interior at every step and realizing the exquisite deliciousness of God's absolute servitude in all movements of absorption, calls out spontaneously:

فُسُبْحَانَ اللَّهِ وَ مَا أَنَا مِنَ الْمُشْرِكِينَ

"Allâh be glorified and I am not of the associators (those who join partners with Allah)."

"I and those who follow me"

Tafseer Nasafi states here that according to the Arabic grammar, these words could be connected to one of two things:

1. 'I invite you towards Allah'. In this case the verse means "I myself as well as my Companions call people towards Allâh."
2. 'Resting upon an insight'. I.e. my Companions and I myself are resting upon

<sup>195</sup>Sûrah Ana'am 161-163

...narrates here from Ibn Abbas who says:

...Muhammad and his Companions were upon the most beautiful path upon the best guidance. And they are the mines of knowledge and the treasures of faith, and the army of the Merciful."

Allah Ibn Mas'ood ؓ says: "Whoever wants to follow, then he should follow those who have died. (In another narration he adds: "Because those who are alive, can never be fearless from *Fitnah* which could deviate them from religion. In that case, those who follow them could also be deviated). They are the companions of Muhammad ؓ. They were the best of this nation, with the most virtuous hearts, with the deepest of knowledge and with the least of pretending. They were such that Allâh ؓ chose them for the company of His Prophet Muhammad and for transmitting His religion, Islam. So, emulate their characters (not the characters of the *Kuffar*) and follow their path. They were upon the straight path."<sup>196</sup>

In *Mazahir Hâq*, the author explains that in the last portion of Ibn Mas'ood's life (d. 33 A.H.), some sects had begun to take birth. Ibn Mas'ood warned his students not to be deceived by these so-called religious sects. He commanded them to hold firmly to the path of the Sahabah. He did not mean that they should only follow those Sahabah who had died and not those who are alive. This is because all the Sahabah are stars of guidance.

Similarly, today we see some sects who say we should only follow the Qur'ân, because a large number of *Hâdith* are forged, so we cannot differentiate between the right and wrong. Some say we should only follow the *Hâdith* and should not look anywhere else. Both these sects are misguided.

In order to fully understand the commandments of *Shari'ah*, we have to look at all the sources of *Fiqh*. We have to keep in mind whatever the *Salaf* have transmitted to us. We have to trust the scholars of our time. It is they who explain the *Shari'ah* to us.

<sup>196</sup>Khazin, Razeen, Mishkat, Mazahir Hâq P.g. 226 Vol. 1



This matter needs a lot of careful writing. I am not in a position to go down that line at the moment. Maybe, if Allâh grants me the *Tawfeeq*, I will concentrate on it in future.

Verse 109

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيْ اِلَيْهِمْ مِنْ اَهْلِ الْقُرَى ط  
اَفَلَمْ يَسِيرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ  
مِنْ قَبْلِهِمْ ط وَلَدَارُ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اتَّقَوْا ط اَفَلَا تَعْقِلُوْنَ ﴿١٠٩﴾

*And we did not send before you (as messengers) anyone but men unto whom we revealed (our message). Men from among the people of the towns. Have they then not travelled throughout the earth so that they may observe the end of those before them? And surely the abode of the Hereafter is best for the God-fearing. Do you then not reflect?"*

*"And we did not send..."*

I.e. It was men whom Allâh ﷻ chose to reveal His message to, so that they may explain that message to the people. He did not choose angels, Jinns or even women to be messengers.

The verse indicates that Prophets were raised among the men-folk only - no woman has ever attained Prophethood. There is a slight difference of opinion here among the Ulama:

1) Ibn Hazm says that some women did reach the rank of Prophethood. Among them are: Maryam, mother of Isa ﷺ; Sarah, wife of Ibrahim ﷺ; and the mother of Musa ﷺ.

Some Ulama do take this view into account. Their proof is that Angels spoke to these three ladies, we read in Sûrah Ale Imran,

1. "Behold! The angels said: "O Mary! Allâh ? hath chosen thee and

purified thee-he has chosen thee above the women of all nations." <sup>197</sup>

"And we gave her (Sarah) glad tidings of Ishaq ﷺ and after him of Yaqub ﷺ" <sup>198</sup> It was the angels through whom this good news was given to her.

"And we sent this inspiration to the mother of Moses, Suckle (thy child), when thou hast fears about him, cast him into the river." <sup>199</sup>

Hafiz Imaduddin Ibn Kathir rahmatullahi alaihi after narrating this view of the said scholars, comments that "Although these women had the privilege of speaking to, or receiving the message from the angels, however, this does not necessarily mean that they have become prophets." Talking to angels is not sufficient for being a prophet.

2) Ibn Kathir rahmatullahi alaihi narrates from Imam Abul-Hasan al-Ash'ari rahmatullahi alaihi who said, "There is no prophet among the women. Nevertheless, there have been amongst them the Siddiqat."

When Allâh ﷻ mentions the ranks of those whom He has favoured, He begins with the prophets, then the *Siddiqeen* (among whom is Abu Bakr Siddique ﷺ), then the *Shuhadaa*, (among whom is Umar, Uthman and Ali ﷺ), then the *Saliheen*. <sup>200</sup>

When Allâh ﷻ mentions the high rank of Maryam *alayhas salaam*, He says "Christ, the son of Mary was no more than a messenger; many were messengers that passed away before him. His mother was Siddiqah." <sup>201</sup> In another verse He says: "...and she testified to the truth of the words of her Lord and of His revelations, she was one of the devout servants" <sup>202</sup>

<sup>197</sup> Sûrah Ale Imrân 42

<sup>198</sup> Sûrah Hud 71

<sup>199</sup> Sûrah Qassas 7

<sup>200</sup> Sûrah Nisâ' 69

<sup>201</sup> Sûrah Maidah 75



If she was a prophet, this would surely have been mentioned by Allâh ﷻ when He was praising her for her devotion and servitude.

The majority of the Ulama hold this view, which is also, supported by the verse in connection i.e. that Allâh ﷻ sent the messengers only among the men folk. When Allâh ﷻ mentions the Prophets, He often clarifies their prophethood. E.g. regarding Ismail ﷺ He says "...and Ismail was a messenger and a prophet."

Sufi Abdul Hameed Suwati *rahmatullahi alaihi* says: "Allâh has created men and women with different qualities. Therefore, neither their responsibilities are same nor are their rights. The woman is not compelled to go out for Jihad, *Jumu'ah salâh* or *Jamaat salâh* etc. For her own safety Allah ﷻ as instructed her to stay in the house and not roam around town like the women of *Jahiliyyah* used to do so. Our respected ladies can train and teach girls in their personal matters, however, to go out and work for a living is a responsibility that has been put upon the shoulders of the men folk."

A Prophet is a person upon whom God sends His revelations so that he may convey the message of God to God's people and call them towards the path of God. For this purpose, he will have to go out, call people, sit with them, answer their questions and he will have to be patient if faced with abuse and torture. A woman is naturally weak. She may not have the strong character to face the difficulties that lie with this mission. We read daily stories of women committing suicide upon the slightest of tensions. Maybe, it is for these reasons that Allâh ﷻ has not raised any prophets among the women.

**Note:** I have read in one place that after the departure of our beloved Prophet Hadhrat Muhammad Mustafa ﷺ from this world, certain people claimed to be prophets in their localities. Among them was a woman named Sijah al-Aslamiyyah from the tribe of Aslam. She would say "*The Prophet Muhammad ﷺ has said 'No male prophet will come after me'*" and did not say "*No female prophet will come after me.*" Therefore, it is possible that Prophethood among the men folk is finished, but women could come as prophets. It is clear that this poor lady was disillusioned and misguided by the instigations of

<sup>202</sup> Sûrah Tahreem 12

...*aytan*, the accursed. Otherwise, the Qur'ân has declared the Prophet ﷺ The Seal of the Prophets, and then there could be no question of a new prophet or new *Shari'ah* coming after him. Maybe this is why when the then Caliph, Abu Bakr Siddique رضي الله عنه, fought these impostors and brought them back to the straight path, this lady, Sijaah, also denounced her own claims and became a proper Muslim. There was another impostor named Tulaiha Ibn Khuwailid, who had also repented from his false claims of Prophethood. And amazingly the two of them, although being from a completely different background, wedded each other and then lived happily ever after.

The verse in connection also indicates that none of the angels were made prophets.

*Quthaib* *rahmatullahi alaihi* narrates from Ibn Abbas رضي الله عنه "They were not from the people of the sky as the mushrikeen had repeatedly requested." The infidels would argue that why did Allâh ﷻ not send down an angel? How can a human be made a prophet? The Qur'ân, in one place, has replied that if there were angels living on the earth, we would surely have sent an angel. Since the inhabitants of the earth are humans, we have to send down a human being.

*"Men from among the people of towns..."*

This indicates that the prophets were raised from people who lived in towns and cities and not from those who lived in villages or in the jungles or deserts. The wisdom behind this is that the people of towns have a better understanding of the circumstances of people, their culture, their lifestyle, how to communicate politely and how to explain critical matters, provide solutions for problems etc. On the other hand, the Bedouins are void of this quality.

One Hâdith says, "*Whosoever lives in the open (the desert) shall surely be hard-hearted.*"<sup>203</sup>

It was commonly known among the Arabs that the Bedouins are very hard-hearted. With regards to communication, it is hard to explain to them the simplest of things. They are usually deprived of the education that generates understanding and common sense. We read that once a Bedouin sat down in one corner of

<sup>203</sup> Tirmizi 2182, Nasai' 4235



Masjid-un-Nabawi and began to urinate. The Sahabah ﷺ were furious and shouted at him to stop. The Prophet ﷺ said: "Leave him, do not stop him." When he relieved himself, the Prophet ﷺ instructed someone to get a bucket of water and pour it over the place the Bedouin had urinated.<sup>204</sup>

Once, after a war, the Prophet ﷺ distributed the war-booty. He was walking when a few Bedouins came from the back and pulled his garment with such force that it left a bruise on his neck. They said "O Muhammad! Order for us some money from that which God has given you because you will not be giving from your own pocket but from that which God has let you keep." The Prophet ﷺ smiled and said: "Give me my sheet back. I swear by He who holds my life, if I had wealth which would be in the number of the thorns of these trees, I would still distribute it amongst you so that you would not think of me as a stingy person or a liar or a coward."<sup>205</sup>

"Have they then not travelled ..."

This means that if you don't believe in Muhammad's Prophethood, you should just look around your city or your country, you will surely note the remains of the nations who came before you and rejected the prophets of Allāh ﷻ. You will be able to clearly understand what happens when people treat the prophets of Allāh ﷻ in a very evil manner.

"And surely the abode..."

If you fear God and refrain from rejecting His messenger, or rather if you obey him, love him, help him, treat him with respect and propagate his message, you may face some hardships in this world, but keep your sights on the Hereafter. The Jannah that is being prepared for you which is going to be your abode, is much better than this worldly life.

"Do you then not reflect?"

Do you not understand this simple thing? *Akhirah*, the Hereafter, is forever whereas this world is temporary. The Prophet ﷺ says "Wallah! (I swear by God) This abode in relation to the Hereafter is nothing but as if one of you

<sup>204</sup>Bukhari 213

<sup>205</sup>Bukhari 2609

should dip his finger in an ocean then see how much water his finger brings back from the ocean."<sup>206</sup> I.e. the amount of water that sticks to your finger is equivalent to your life in this world. Whereas, the amount of water left in the ocean is like the life of the Hereafter. Furthermore, every *Ni'mah* in this world is going to perish. Our health deteriorates day by day; our wealth is spent on our luxuries every day. We eat delicious food but the taste fades away and within a matter of minutes that food turns into urine and faeces. With this slow process, we are travelling towards our destiny. Therefore, a wise person should always bear in mind his eternal residence and should not engross himself into the pleasures of this world. It is for this reason, possibly, that Allāh ﷻ invites us to reflect, ponder and to try and understand what is being said to us.

### Verse 110

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوْا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا ۖ  
فَنُجِّى مَنْ نَّشَاءُ ۚ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾

(Respite was given) until when the Messengers began to despair and began to think that they were told wrong, our help reached them and whosoever we willed was saved. And our punishment can never be warded off from the sinning people."

In the aforementioned verse Allāh ﷻ had questioned that, "Did the people not travel around the world so that they can see what was the ending of those who had rejected the Prophets?" In this verse Allāh ﷻ also explains that we gave the disbelievers respite and they went on to ill-treat Prophets until such a time came that they began to taunt the Prophets by questioning them, "Where is the punishment you had so often mentioned?" "Why is it still not coming down?"

The matter came to such an extent that even the Prophets themselves had a feeling of desperation. They feared that they might have committed an act which

<sup>206</sup>Tirmizi 2245



caused the displeasure of Allāh ﷻ. Maybe Allāh ﷻ is displeased with them and has decided not to send down any punishment while they are alive. He might give victory to their followers after their departure from this world. In some cases this has happened e.g. the Jews attained the Promised Land under the guidance of Yusha' ﷺ, after Musa ﷺ had passed away. Our Prophet Hadhrat Muhammad Mustafa's ﷺ message was spread through the globe via his *Khulafae-Rashideen*. This is one interpretation of the verse.

Hakeem Tirmizi says, "Our preferred explanation of this verse is that the Prophets feared, even though Allāh ﷻ had promised to help them, not because they doubted the promise of Allāh ﷻ. Rather, they feared for their own selves that they might have committed an act or deed which would deprive them from promises and assurances given to them by Allāh ﷻ."

### Second interpretation

They feared that they had misunderstood the promise of Allāh ﷻ. Allāh ﷻ had promised to help them and they themselves estimated a time limit. The limit passed and no succour came. They thought that their estimate was wrong.

This does happen. Our Prophet ﷺ saw in a dream that he went to Makkah and performed Umrah. He related his dream to the Sahabah who were overjoyed, because the dreams of Prophets are also classed as revelations. They went to Makkah Mukarramah, but were refused entry, and made to return from Hudaibiah on the condition that they return the year after and perform *Qadha* of their Umrah. They thought that they would be performing Umrah in that very year, whereas Allāh ﷻ had destined it in the year coming. This type of misunderstanding is very rare with the Prophets. However, with regard to the *Ilhaam* of the *Awliya*, this is very common.

Hadhrat Maulana Qasim Nanotwi *rahmatullahi alaihi* had a friend who was not very learned and used to ask a lot of questions. Hadhrat would reply according to the friends understanding. Once he asked, "Molwiji, why is it that when the Prophets estimate something, they seldom make mistakes. Whereas in *Ilhaams*, we see many mistakes?" Hadhrat was walking with him and asked him, "Do you see that palace (big house)?" he replied in the

affirmative. Hadhrat asked, "How far is it?" He replied, "Maybe 300/400 yards." Hadhrat kept walking and talking about other things until they came very near to the palace. He asked, "How far is it now?" "Oh! Its only ten yards now," replied the friend. Hadhrat said, "The *Awliya* see things from the distance and thus misunderstand things. Whereas the Prophets see from very near and thus very rarely misunderstand."

My beloved Sheikh Hadhrat Maulana Yusuf Motala *damat barakatahum* was asked regarding a Maulana's estimation of *Qiyamah*. The Maulana says that *Qiyamah* should come approximately around 2003, because in this year a double eclipse is predicted in the month of Ramadan. On the other hand, he says, among the signs of *Qiyamah*, one sign is that there will be a double eclipse in the Ramadan of that year. Hadhrat replied how could you say for certain that it is this Ramadan?

He put forward an argument that Maulana Badre-Alam Mirthi *rahmatullahi alaihi* saw in *Kashf* that Imam Mahdi has been born. Hadhrat said: "With due respect to Hadhrat Mirthi, there can be misunderstandings in these types of things. When the prophet ﷺ was mistaken in the timing of his *Umrah*, then why can others not make a mistake? The time of *Qiyamah* is fixed; only Allāh knows that time. Our duty is to keep practicing and worry about our actions. These types of rumors scare people and drag their minds towards many general misconceptions."

### Third interpretation

Some *Mufasssireen* say that the indication is towards the followers of the Prophets i.e. the followers of the Prophet ﷺ began to think that Prophets were sometimes told wrong. Shah Wali-ullah *rahmatullahi alaihi* has taken this meaning in his *Tafseer Fathur Rahman*.

Ibn Kathir *rahmatullahi alaihi* has also mentioned this. Hafiz Ibn Kathir *rahmatullahi alaihi* narrates that a young man approached Saeed Ibn Jubair and asked, "O Abu Abdullah! Tell me the meaning of this verse, because whenever I come across it, I begin to wish that I had never started reading this *Sûrah* i.e. how can the Prophets despair, and how can they think that



they have been told wrong?" Saeed ﷺ replied, "Yes, let me explain. The meaning is that when the Prophets ﷺ lost hope from their tribes, (that they are not going to believe now) and when the believers, those to whom the Prophets ﷺ were sent, began to think that the Prophets ﷺ were told wrong, that is when Allâh help arrived."

Muslim Ibn Yasaar asked the same question to Saeed Ibn Jubair ﷺ and when he gave the answer, Muslim stood up and embraced Saeed saying, "May Allâh relieve your anxieties as you have relieved mine." Abdullah Ibn Mas'ood ﷺ has also been reported to take the same meaning.

#### Fourth interpretation

Hadhrat Aishah radiyallahu anha would read 'Kuzzibu' with Tashdeed. She said the meaning is that: "When the Prophets lost hope from those who had rejected them and began to think that those who have followed them have begun to doubt their promises, our help arrived at the 11th hour."

#### Fifth interpretation

Hadhrat Maulana Qasim Nanotwi rahmatullahi alaihi says: "The wording of the verse indicates that the Prophets themselves began to doubt and lose hope. Whereas in this Sûrah itself we have read: "Do not lose hope of the mercy of Allâh. Only those lose hope from the mercy of Allâh ﷻ who are disbelievers.""

Therefore it is impossible that the Prophets would even think in that direction. They had the most firm belief that Allâh ﷻ is with them and will assist them (Look at Musa ﷺ, the ocean is in front of him, the huge army of Pharaoh is behind him. His people taunt him, yet he says, 'Nay, my Lord is with me! He will surely guide me.' It is then, that Allâh ﷻ ordered him to hit his staff on the water, and the flow stopped and they were rescued. In the battle of Badr, the night preceding the battle is worthy of notice. Here is the Prophet of Allâh weeping before his Lord Almighty saying, 'O my Lord, Send down your aid. My Lord if this small group is defeated then you will never be worshipped on this earth.' He raised his hands and his garment fell down. Hadhrat Abu Bakr ﷺ lifted it and returned it to his shoulders and said, 'O Prophet of Allâh,

you have surely made enough plea to your Lord. He will never let you down. The prophet ﷺ came out of his place of worship and was repeating the verse, 'Soon will the multitude (of enemy) be put to flight. And they will show their backs (running away).' He said, 'Here so and so will be put down, and here so and so will be lying dead.' The narrator Sahâbi ﷺ says, 'By Allâh! They (those whose name he had mentioned) did not move a bit from the places he had indicated.'"

Hadhrat Nanotwi rahmatullahi alaihi says: "They did not doubt the help of Allâh ﷻ nor did they complain or say anything that earned Allâh's ﷻ displeasure. Whatever desperation they may have felt was due to the fact that they were human beings. And naturally we do sometimes get scared, (Musa ﷺ threw his staff which turned into a python and he himself was scared, until Allâh ﷻ comforted him and instructed him to take hold of it and it returned to its original form)."

Hadhrat says that, "This scary feeling has been put into the wording of desperation and thinking that they had been told wrong. In other words, Allâh ﷻ is saying that they shouldn't have had this feeling, as I was always with them. My watchful eyes were watching them; my protection had never deserted them. It was only a matter of time before my aid had arrived." <sup>207</sup>

Allâh ﷻ says in another verse: "Or do you think that ye shall enter the garden (of bliss) without such (trials) as came to those who passed away before you? They encouraged suffering and adversity and were so shaken in spirit that even the messenger and those of faith who were with him cried 'When (will come) the help of Allâh?' Ah! Verily the help of Allâh is (always) near." <sup>208</sup>

Allâh ﷻ says: "Alif Laam Meem. Do people think that they will be left alone on saying 'we believe' and that they will not be tested. Surely we did test those before them, and Allâh will certainly know those who are true from those who are false." <sup>209</sup>

<sup>207</sup> Mâriful Qur'ân Khandhalwi 75:4

<sup>208</sup> Sûrah Baqarah 214

<sup>209</sup> Sûrah Ankabût 1-3



Allâh ﷻ also says: *"Be sure we shall test you with some form of fear and hunger and some loss in goods, lives and fruits. But give glad tidings to those who patiently persevere."*<sup>210</sup>

Khabbab Ibn Al-Arat ؓ came to Rasulullah ﷺ, badly beaten and bruised. He requested him to supplicate to Allâh ﷻ. The Prophet ﷺ said: *"Those before you were often hacked into two pieces and still this did not deviate them from their religion. Combs made from steel were brought and their flesh was torn out with the combs, still this did not change them. You are doing nothing but hastening things."*<sup>211</sup>

Allama Shabbir Ahmed Uthmani rahmatullahi alaihi sums up the Tafseer in very short and simple wording. He writes, "Allâh ﷻ is saying that do not be deceived by the delay in the chastisement. The past nations were also given respite and the chastisement was so much delayed that the haughtiness of the unbelievers increased enormously by leaps and bound. Observing these miserable conditions of the unbelievers, the messengers lost hope of their return. On the other side, the chastisement appeared far distant due to the lengthy respite. The unbelievers were happy at this situation. They thought the promises of help to the Prophet ﷺ and the promises of annihilating the unbelievers were all absurd and wrong. The warning of chastisement given to them was simply a farce to terrorise them nothing more. Moreover, it is not inconceivable that occasionally Prophets were also bewildered at the observation of this hanging situation i.e. neither the help came nor were they chastised in accordance to the promises made to them. They might have thought that the reality of chastisement which they had calculated was not true; or they might have thought whether the promise of help and promises of annihilation would not be fulfilled as is said at another place in the Qur'ân: *"...and were so shaken in spirit that even the messenger and those of faith who were with him cried, When (will come) the help of Allâh..."*<sup>212</sup>

When the fearlessness of the criminals and the anxiety of the Prophets reached

<sup>210</sup> Sûrah Baqarah 155

<sup>211</sup> Bukhari

<sup>212</sup> Sûrah Baqarah 214

limit, then heavenly help came suddenly, and God saved whomsoever He willed (the obedient and the believers) and exterminated the criminals.

Note 1. Disappointment with the unlimited mercy and kindness of God is *Kufr*, with regards to the external conditions that causes disappointment is not *Kufr*. In other words we can say that from the viewpoint of external factors there is disappointment with that thing, but there is no disappointment with the mercy of God, the Great. When we ponder over the condition of the youth surrounding us, we look at their sorrowful state, and their indulgence in grave crimes. We could say that it is a lost cause and a hopeless task in bringing them back to the right path. However, we also know that Allâh has full control over everything, guidance is in his hands.

In the present case the said disappointment of the messengers is based on the external factors, otherwise the Prophets can never become disappointed with the mercy of God.

Note 2. The flash of *Kufr* is not *Kufr*, nor in any degree against *Imân* and *Imamat*. Once the followers said to the Prophet ﷺ, *"O Messenger of God we perceive such thoughts in our minds that we feel it better to become owners of coal rather than utter those thoughts with our tongue."*

The Holy Prophet of Allâh ﷻ said, *"Do you really get these thoughts?"* "Yes", they said. The holy Prophet replied, *"It is manifest Imân."* It means wrong ideas and whims which sometimes strike the mind and hearts should be totally ignored. One should get on with his duties and pay no attention to the bad thoughts that disturb him. A thief only enters the house in which there is something to steal. He does not go into a derelict building. Shaytaan is a thief, if he whispers in your heart, it is because you have *Imân*. He does not need to whisper into a *Kafir*, because the *Kafir* is already under his command.



Verse 111

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ ۚ مَا كَانَ حَدِيثًا  
يُفْتَرَىٰ وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى  
وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

*There is in their stories, an admonition for those who have intellect.  
This is not an invented tale, rather a confirmation of what went  
before it, - a detailed exposition of all things, and a guide and a  
mercy for people who believe."*

This is the last verse of Sûrah Yusuf. Allâh ﷻ makes a closing final comment upon the Sûrah saying the stories of this Qur'ân are not any fiction or novel that one would just read, take pleasure and put away. Rather, they are narrated every now and then so that the readers can contemplate, ponder, reflect and take heed from them. The wise people will surely draw lessons from them and gain immense benefit.

With regards to the story of Yusuf (عليه السلام), one could say that there are plenty of lessons to be learnt from this one Sûrah alone. We have from time to time mentioned these lessons during the Tafseer of this Sûrah. Therefore, we shall not repeat them here.

*"A confirmation of what went before..."*

I.e. the books that were given to the Prophets were definitely true. They had the same message that the Qur'ân has. How can Allâh ﷻ give one message to one Prophet and then give the other Prophet something that contradicts the first? That is why the Qur'ân says that all Prophets called towards the same God. Their message was to worship Him alone. Do not ascribe partners to Him. The roots of the entire Prophetic Calls were the same. The Qur'ân Sharif confirms that the Tawrah, Injeel and Zaboor were books given to different

Prophets.

However, the claim of Hindus that the Gita is a religious book and was given to some person, and the claim of Buddhists that a certain book was given to some leader is untrue. The Qur'ân refutes these claims. On this earth, there are only two groups who could be classified as the people of the book: the Jews and the Christians. No other religion has a valid claim for receiving a book from God.

*"A detailed exposition of all things..."*

Regarding the beginning of this universe and its ending. The attributes of Allâh, His oneness, His wisdom, His power. Regarding the messengers, the prophets, the Halal, the Haram, the rules and regulations of Shari'âh, what Allâh ﷻ likes and what He hates, how to please Him and how to avoid His displeasure. The Qur'ân states all these important matters in details.

One should bear in mind that the Qur'ân is not a book of history, astronomy or geography. Although, the Qur'ân hints and indicates towards the important facts of these sciences, but does not go into great detail about them because there is no point in going into pinpoint detail of everything. The Qur'ân is a book of guidance and thus only relates those matters that have some kind of guidance in them. It cannot be compared with the encyclopedias of our time, as their main aim is to provide information.

*"And guide and mercy for those who believe..."*

One can only guide a person who believes in his guidance. If someone asks you a way to a street or a road, you guide him but if he does not believe you, then he will not reach his desired destination. He may go on to ask someone else to convince himself. Similarly, the Qur'ân can only guide those who believe that it is a book of God. As for those who have doubts about it shall never be guided by it. Rather, the Qur'ân itself will misguide them and lead them astray. "By it He causes many to stray and many He leads unto the Right Path by it; But He causes not to stray except those who forsake (the path of Allâh)"

May Allâh Almighty guide us towards the Straight path and may He keep



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May Allâh Almighty guide us towards the Straight path and may He keep



*Ahsan Al-2asas*

us steadfast upon whatever humble efforts we are putting forward to seek His pleasure. May He accept our humble deeds which are not even worthy of putting in His courtyard and May He forgive our misgivings as He has very much done so in the past. O Allâh! O my Master! I have very firm belief in you that you will not cause me to despair or go astray. O beholder of our hearts! Turn our hearts towards thy obedience and do not put us in the trust of our Nafs, because our Nafs will only mislead us. (Ameen).

## The Best Of Planners

By Sheikh Imran Mogra



### The Best Of Planners

Allah declares in the Qur'an that He is the "Doer of all that He intends" (85:16). In another ayat, Allah contrasts the preferences of humankind saying that, "It is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you, but Allah knows and you know not." (2:216).

It is this characteristic of Allah's doings that makes it all the more intriguing to attempt to understand the meaning of Allah as being the best of planners. Consider the following:

Have you ever fallen into a situation in which you felt confused and out of place and then it turned out that you were precisely in the right place at the right time? Have you ever been ill-treated and feeling that everything was going terribly wrong, only to find out that it all turned out to be good? It's great when that happens, isn't it? Suddenly it all begins to make sense and you whisper to yourself, "That didn't just happen. It was meant to be. It wasn't just a coincidence."

And that's true. It wasn't just an accident. In fact, there is no such thing as an accident. Everything that happens is part of a plan. This is true of those moments when things tick in a special way, and it is true at every other moment as well. Everything that happens, happens for a purpose.

Muslims have a word for this: *qadha'* and *qadar* (Divine will, decree, providence). Hence, there is no such thing as coincidence. There is no such thing as luck; there is only Allah's plan. In the Qur'an, Allah speaks of Himself as "the doer (without let) of all that He intends" (85:10) and as One who is "the best to decide" (10:109). Allah's plan includes everything, totally everything, even the insects creeping out of the cracks of rocks in Spring and the falling of leaves in Autumn.

Over and over again, Allah's plans are secret and we can't work out exactly how everything fits together. But even if the details are a secret, the result of the plan is not a top secret. The outcome is the definitive good of Allah's people.



How do we know that? Because Allah, the Planner says so. In the Qur'an, Allah says: He that works a righteous deed whether male or female and is a believer-such will enter the Garden (of Bliss): therein will they have abundance without measure." (40:40).

Do you believe in Allah? Do you have faith in Allah? Do you love Allah? Have you heard His invitation in the Qur'an? Have you discovered His purpose for creating you? If so, you can be certain that Allah works all things for your good. You can celebrate in special occasions when everything falls into place, but even when you can't make sense of events, you can still draw strength from knowing about Allah's decree. All things, even those that you don't understand come to you, not by chance, luck or accident but from Allah's benevolent 'hand'.

The Qur'an states this as an indispensable yet simple teaching, and it also shows how this works out in the lives of living people.

In the twelfth Surah of the Qur'an, Allah narrates the most beautiful of stories that of Yusuf عليه السلام. He began life as a privileged and well-treated child. His father, Yaqub عليه السلام, loved him more than any of his other children and he didn't try to hide his favouritism either. Was that 'inappropriate' parenting - to favour one child and invite the hatred of the others - even then Yaqub's عليه السلام 'inappropriate' parenting was in some way a piece of Allah's good plan.

Young and handsome, Yusuf عليه السلام had an extraordinary sense of destiny from an early age. One night he had a dream in which his dad, mum and his brothers were prostrating to him. Instead of keeping his dream to himself, Yusuf عليه السلام innocently told the dream to his brothers, and surprise, surprise, the brothers became all the more jealous and hateful. Yusuf عليه السلام was 'unwise' to tell the dream to his brothers, and Yusuf's عليه السلام brothers were wrong to hate him, and yet, in some way, Yusuf's عليه السلام 'impulsiveness' and his brother's hatred were part of Allah's wise and good plan.

The brothers planned to get rid off him. But one of them said, "Do not slay Yusuf, but cast him into the bottom of a well." Having thus plotted they proceeded

to Yaqub عليه السلام and pleaded 'why don't you trust us with Yusuf, let him come with us tomorrow' so that "he may refresh himself and play." Yaqub عليه السلام preferred not the slightest separation. Yet his plan was undoubtedly failing, Allah's plan was just beginning to take action.

When the brothers were at a distance from their home they threw Yusuf عليه السلام down the bottom of the well and took his coat, smeared it with blood and returned home. Their plan had apparently succeeded.

So to ponder over this, some people are inclined to say that many things 'just seem to happen'. The caravan just happened to pass by. The caravan just happened to be heading for Egypt; and in Egypt an 'Aziz' just happened to be in the bazaar looking for a slave; and eventually there just happened to be a high official from the palace, the ruler of Egypt, Fir'aun.

In the palace of Fir'aun, Allah blessed Yusuf عليه السلام, and he was very successful in everything he did. Before long he was an important person, in charge of finance and agriculture. About that time, if you were Yusuf عليه السلام, you might have thought 'at last things are falling to place'. But that's exactly when once again everything was torn apart.

Fir'aun's wife observed that Yusuf عليه السلام was a strong and attractive young man. She attempted to seduce him, but Yusuf عليه السلام told her, 'Allah forbid, surely the wrong-doers do not prosper'. And what did Yusuf عليه السلام get for standing firm against temptation and conforming to Allah? He gets thrown into jail! The lady claimed that Yusuf عليه السلام had tried to rape her. She had lied, and she was responsible, and still her lust and lies were part of Allah's plan.

While this chaos prevailed over Yusuf عليه السلام the Qur'an mentions that, Allah was 'hearing and knowing'. Then one day two prisoners told him about their respective weird dreams that they didn't understand. Allah gave Yusuf عليه السلام the ability to interpret their dreams. Good news and bad news. One dream prefigured death, but the other dream explained happier times. This man was Fir'aun's 'butler'. They were in prison because they had somehow incurred Fir'aun's wrath. Yusuf عليه السلام told the 'butler' he would soon be back in Fir'aun's service.



How do we know that? Because Allah, the Planner says so. In the Qur'an, Allah says: He that works a righteous deed whether male or female and is a believer-such will enter the Garden (of Bliss): therein will they have abundance without measure." (40:40).

Do you believe in Allah? Do you have faith in Allah? Do you love Allah? Have you heard His invitation in the Qur'an? Have you discovered His purpose for creating you? If so, you can be certain that Allah works all things for your good. You can celebrate in special occasions when everything falls into place, but even when you can't make sense of events, you can still draw strength from knowing about Allah's decree. All things, even those that you don't understand come to you, not by chance, luck or accident but from Allah's benevolent 'hand'.

The Qur'an states this as an indispensable yet simple teaching, and it also shows how this works out in the lives of living people.

In the twelfth Surah of the Qur'an, Allah narrates the most beautiful of stories that of Yusuf عليه السلام. He began life as a privileged and well-treated child. His father, Yaqub عليه السلام, loved him more than any of his other children and he didn't try to hide his favouritism either. Was that 'inappropriate' parenting - to favour one child and invite the hatred of the others - even then Yaqub's عليه السلام 'inappropriate' parenting was in some way a piece of Allah's good plan.

Young and handsome, Yusuf عليه السلام had an extraordinary sense of destiny from an early age. One night he had a dream in which his dad, mum and his brothers were prostrating to him. Instead of keeping his dream to himself, Yusuf عليه السلام innocently told the dream to his brothers, and surprise, surprise, the brothers became all the more jealous and hateful. Yusuf عليه السلام was 'unwise' to tell the dream to his brothers, and Yusuf's عليه السلام brothers were wrong to hate him, and yet, in some way, Yusuf's عليه السلام 'impulsiveness' and his brother's hatred were part of Allah's wise and good plan.

The brothers planned to get rid of him. But one of them said, "Do not slay Yusuf, but cast him into the bottom of a well." Having thus plotted they proceeded

Yaqub عليه السلام and pleaded 'why don't you trust us with Yusuf, let him come with us tomorrow' so that 'he may refresh himself and play.' Yaqub عليه السلام preferred not the slightest separation. Yet his plan was undoubtedly failing, Allah's plan was just beginning to take action.

When the brothers were at a distance from their home they threw Yusuf عليه السلام down the bottom of the well and took his coat, smeared it with blood and returned home. Their plan had apparently succeeded.

So to ponder over this, some people are inclined to say that many things 'just seem to happen'. The caravan just happened to pass by. The caravan just happened to be heading for Egypt; and in Egypt an 'Aziz' just happened to be in the bazaar looking for a slave; and eventually there just happened to be a high official from the palace, the ruler of Egypt, Fir'aun.

In the palace of Fir'aun, Allah blessed Yusuf عليه السلام, and he was very successful in everything he did. Before long he was an important person, in charge of finance and agriculture. About that time, if you were Yusuf عليه السلام, you might have thought 'at last things are falling to place'. But that's exactly when once again everything was torn apart.

Fir'aun's wife observed that Yusuf عليه السلام was a strong and attractive young man. She attempted to seduce him, but Yusuf عليه السلام told her, 'Allah forbid, surely the wrong-doers do not prosper'. And what did Yusuf عليه السلام get for standing firm against temptation and conforming to Allah? He gets thrown into jail! The lady claimed that Yusuf عليه السلام had tried to rape her. She had lied, and she was responsible, and still her lust and lies were part of Allah's plan.

While this chaos prevailed over Yusuf عليه السلام the Qur'an mentions that, Allah was 'hearing and knowing'. Then one day two prisoners told him about their respective weird dreams that they didn't understand. Allah gave Yusuf عليه السلام the ability to interpret their dreams. Good news and bad news. One dream prefigured death, but the other dream explained happier times. This man was Fir'aun's 'butler'. They were in prison because they had somehow incurred Fir'aun's wrath. Yusuf عليه السلام told the 'butler' he would soon be back in Fir'aun's service.



Then Yusuf عليه السلام said, "Mention me before your master."

Well, no sooner was the 'butler' out of jail and back in Fir'aun's kindness than Satan made him forget all about Yusuf عليه السلام. So Yusuf عليه السلام spent some years in prison. Try to put yourself in Yusuf's عليه السلام place! This was the gratitude he received for doing a favour. And yet, though the 'butler' was wrong to forget Yusuf, Allah planned it this way.

Meanwhile, Fir'aun had a bizarre dream, and at last the 'butler' remembered Yusuf عليه السلام. He informed Fir'aun about how Yusuf عليه السلام had interpreted his dream. So Fir'aun instructed that Yusuf عليه السلام be brought to him. With Allah's assistance, Yusuf عليه السلام explained to Fir'aun that his dream meant that there would be seven years of massive harvests followed by seven dry years with little harvests. Yusuf عليه السلام advised Fir'aun to store up during the bumper years so that there would be food for the famine years.

Fir'aun accepted what Yusuf عليه السلام suggested. He thought Yusuf عليه السلام would be the right person to administer the entire crop program. Yusuf's عليه السلام interpretation came true. There were seven years of fantastic crops, followed by seven years of widespread famine. In the remote land, Yusuf's عليه السلام hungry family heard that there was food available in Egypt. When they arrived in Egypt, they encountered with none but Yusuf عليه السلام himself.

Yusuf عليه السلام recognised his brothers instantly, but they didn't recognise him. He could not identify himself. He confided to his full brother Binyamin and counselled him not to grieve over their doings. He also found out that they had changed little through a plan of the 'cup' deployed by Allah. Binyamin had to be retained in Egypt. However, the eldest brother volunteered to be a guarantor to save Binyamin. How baffling and agonising it must have been for all of them.

When they return from the devastated Yaqub عليه السلام who had enjoined them not to despair of the mercy of Allah. Events had to turn. Ayah 88 of the Surah begins to unfold the emotional and penultimate scene, "O Aziz! Distress has seized us and our family... be charitable to us... Allah rewards the charitable," The brothers mentioned Allah!!

Yusuf عليه السلام broke down in tears. He exposed himself, "Remember what you did to Yusuf and his brother when you were ignorant." It was almost as if he was excusing their nasty behaviour'. When asked by them if he was the one who they thought he was. "Yes, I am Yusuf" came the reply. "Allah has been gracious to us," said he.

Amazingly there is no time to admonish but only reconciliation. He declares, "There is no reproach for you today; may Allah forgive you, and He is the Most Merciful of the merciful." Then he throws his arms around his brother Binyamin and cries, and Binyamin embraces him, and cries. Then he kisses all his brothers and weeps over them. What a scene! Brothers crying, kissing and forgiving, filled with grief at past wrongs and yet seeing how even those wrongs had been part of Allah's secret plan for them.

Isn't Allah's plan surprising? The dream of a young child was part of Allah's plan, and so was the dream of the most powerful ruler on earth. Yusuf's عليه السلام three coats were part of Allah's plan. The passing of the caravan, the bucket and the market were planned. Not forgetting the unsteady weather patterns the good weather as well as the poor. No detail is too tiny for Allah's plan, and no person or power of nature is too great.

Remarkable as all this appears, the most remarkable and mysterious piece is that even the bad deeds of sinful people are part of Allah's plan and decree. Don't misunderstand. Allah doesn't like the evil. Allah is Holy and Pure. When people do sin they are responsible for it. And yet somehow, in a way we can't possibly explain or understand Allah using even evil deeds to accomplish his good purposes.

In the story of Yusuf عليه السلام, Allah didn't compel anybody to transgress. Allah didn't force Yusuf's عليه السلام father, Yaqub عليه السلام, to pamper his son. That was Yaqub's عليه السلام doing. Allah didn't make the brothers to envy and hate Yusuf عليه السلام. They were to blame for that. Allah didn't drive the lady to lust after Yusuf عليه السلام and then drive him into jail. She did that herself Allah didn't make the 'butler' ungrateful and forgetful. That was the 'butler's' fault. And yet, although Allah



does not like sinful actions, He somehow made these actions part of His plan and arranged them to suit His own purpose. All the sins that were committed against Yusuf عليه السلام ended up working together for the justice of all Allah's people in Egypt and for Allah's majesty. Indeed Yaqub's عليه السلام patience and his imploring Allah's help played a significant part. Then Ayah 91 is the crux of the matter: the brothers acknowledge their mistake, "Verily Allah has chosen thou above us, and we have been sinners indeed."

Yusuf عليه السلام is evidence that Allah can use apparently evil activities and unjust suffering to bring about something good. Muhammad ﷺ becomes even greater proof. There were more horrible sufferings that he had to tolerate. But although depraved people intended to harm Muhammad ﷺ, Allah intended it for the good of human kind, nay for all creation! So that humanity could be saved through faith in the oneness Allah.

The people who had a hand in the final event that led to the *Hijrah* of Muhammad ﷺ were responsible for their action. And yet, in spite of their bad intentions, they were bringing to fruition Allah's good plan. Or consider those who rejected him, bribed him, bullied him, persecuted him and poisoned him. These men and women were responsible for what they did, and yet Allah had decided and planned it all.

There are some striking parallels between Muhammad ﷺ and Yusuf عليه السلام. Yusuf's عليه السلام brothers thought he had misconceptions of greatness when he dreamt the sun, moon and stars. Some of Muhammad's ﷺ community thought he was crazy when he went around saying there was the only One, Allah. Yusuf عليه السلام was thrown into the well. Muhammad ﷺ was ostracised in the gorge of Abu Talib. Yusuf عليه السلام reached Egypt. Muhammad ﷺ reached Madinah. Yusuf عليه السلام was separated and Muhammad ﷺ was orphaned. Yusuf عليه السلام was enslaved before Allah raised him. Muhammad ﷺ shed blood at Taif before Allah took him beyond *Sidrat ul Muntaha*. Yusuf عليه السلام forgave his brothers; Muhammad ﷺ forgave his enemies. Allah guided Yusuf عليه السلام down a road of sufferings in order to protect many people from hunger. Allah guided Muhammad ﷺ down a road of separation to protect people from *Shirk*. Yusuf's عليه السلام brothers had to turn to Yusuf عليه السلام in order to survive the famine. You and I must turn to the

steps of Muhammad ﷺ so that we may dwell in Peace.

Some parts of Allah's plan are still a secret, but it is no secret that Muhammad ﷺ is the final Messenger of Allah and Mercy to the world. It is no secret that the way to live forever is to repent of your sins and trust in the mercy of Allah to depend on His pardon to give you eternal bliss. And it is no secret that all things Allah works for the good of those who love Him. Once you become Allah's and belong to Him, you live each day by certitude and faith in the providence of Allah, knowing that all things come to us not by luck but from His generosity.

Some individuals imagine that if you believe everything is in Allah's plan, you will become inactive and detached. However, is that what had happened with Yusuf عليه السلام? Not at all, his trust in Allah's plan didn't make him sit back. Yusuf عليه السلام was active in jail as well. Neither did Yaqub عليه السلام do anything. It gave them the strength, the desire to keep hoping, praying and to keep doing their best even when everything seemed to be going wrong for them.

As for being detached from the temporal world, did Yusuf's عليه السلام faith in Allah's plan make him bitter, mechanistic, and unemotional? In fact it was quite the opposite. When Allah's plan finally became clear, Yusuf عليه السلام didn't coolly say, 'The jigsaw is now complete'. No, he cried and cried tears of pain he had undergone, and he cried and cried tears of happiness at what Allah had accomplished through those pains.

You see, Allah's providence is more than a keyboard in which Allah pushes the keys and the cursor starts blinking and the hard drive starts processing. It's a reality that's planned by a special Creator and directed by His Mercy, a reality that is lived out in the lives of people. Trusting in Allah's plan doesn't eliminate deep emotions or genuine tears. On the contrary, it has a stabilising result on you. It is a prescription for comforting broken hearts. It helps you to be patient in unpleasant times, thankful in pleasant times, and confident at all times.

Look at Yusuf عليه السلام again. His faith in Allah's plan helped him to be patient when things went wrong. His own brothers hated him and sold him as a slave. He



was put into prison after doing the right thing. Someone whom he had helped and who could have freed him from prison forgot him. All this was a heavy burden on the shoulders of Yusuf عليه السلام but did he drown into self-pity, bitterness or anger? No, he continued trusting in Allah. At last when he got a chance to get even with those who harmed him, what did he do? He forgave them. And he was helped to forgive by the knowledge that Allah uses even the bad actions of those who had hurt him to bring about plenty of good; for example, the admittance by his brothers of their sin.

Maybe something nasty has happened to you, or somebody has hurt you awfully. You don't have to like their *action*. You can cry about it. But do not give up when times are unfavourable, and do not seek revenge when people are nasty. Maybe Allah has an undisclosed plan to bring good even out of the bad, and your trust in His plan can help you to be a more patient and a more forgiving Muslim.

Trusting in Allah's plan can also assist you to have a healthy attitude when things go well for you. When Yusuf عليه السلام eventually made it to the top, did he show off his own achievements? No, he gave Allah the credit. He said, "My Lord! You have given me of the dominion, and have taught me the interpretation of discourse", and he went on further to say: "Verily my Lord is subtle to whom He will. Verily He, only He, is the Knowing, the Wise." Trusting in Allah's providence makes you thankful and humble, instead of letting success get to your head.

And whatever your circumstances, whether pleasing or difficult, you can always be confident about the future. No matter what you face, do not give up. Never ever give up on Allah. Yusuf stood up to all kinds of troubles, but never gave up. Why? Because he remembered the dream of the greatness that Allah had shown him, and he knew that somehow Allah's plan would bring him to that great destiny. Allah has also given us a vision, a vision perhaps even greater than Yusuf's عليه السلام. Someday we will be rulers over ourselves. The pious will have authority over the world. That's Allah's plan for each of His righteous people. Nothing should separate us from His love, and nothing should keep us from that destiny.

In the mean time, when you know about Allah's undisclosed plan, you relate all of your life to Allah, and you give Allah all the greatness. When Yusuf عليه السلام talked to his brothers about everything that happened, he kept talking again and again about Allah. "This is part of which my *Lord* taught me" ... "that comes of the grace of *Allah*" ... "unless my *Lord* do bestow His mercy" ... "*Allah* has indeed been gracious to us ..... "*Allah* will forgive you" ... "Enter you Egypt in safety if it is pleases *Allah*" ... "The fulfilment of my vision of old! *Allah* has made it come true" ... "My *Lord*! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams". Having directed all the credit to Allah, his supplication is captivating. He asks Allah to 'Unite him with the *Saliheen*'.

After all of Yusuf's عليه السلام ups and downs, how did he relate to it and summarise it all? "Allah... Allah... Allah..."

That's what happens when you believe in Allah's decree. You look at your life, with all its highs and lows, and what it all boils down to is Allah... Allah... Allah!

***Undoubtedly, in Yusuf عليه السلام and his brothers are signs for seekers after truth.***



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Suyuti has said, "No Tafseer like it has been compiled". Allamah Anwar Shah



Kashmiri is said to have commented that Ibn Kathir has nothing but shortened the Tafseer of Ibn Jareer Tabari. However, many other scholars say that this is not correct because Ibn Kathir has increased with it many beneficial comments, which do not prevail in Ibn Jareer's version. Ibn Kathir passed away on 15th Sha'baan 774AH. He was buried in the graveyard of the soofiya, alongside his Sheikh Imaam Ibn Taymiyah rahmatullahi alaihi.

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## Glossary



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## Glossary

- Akbar**: Total submission to the will of Allah
- Ahlaam**: Disturbing dreams
- Azhan**: The call to salah pronounced loudly to indicate that the time of prayer
- As-Salaam**: Peace be upon her
- Allahu Akbar**: All praises are due to Allah
- Alif**: The first letter of the Arabic alphabet
- Al-Faqih**: Islamic Scholar
- Al-Farooq**: Allah is the greatest
- O Allah**: O Allah accept our invocation
- An-Nabi**: The companions of the Holy Prophet ﷺ from the inhabitants of Makkah, who embraced Islam and supported it, who received and entertained Muslim emigrants of Makkah and other places.
- Al-Nabi**: The one who has recognition
- Al-Nabi**: The people of the cave
- Alaykum**: Peace be upon you
- Al-Farooq**: I seek forgiveness from Allah
- Al-Farooq**: Quranic verse No 225 of Surah Baqarah (The Cow)
- Al-Aqsa**: The famous mosque in Jerusalem, which is regarded as the third mosque of Islam
- Al-Nabi**: Israelites
- Al-Farooq**: Infancist
- Al-Farooq**: May Allah grant you prosperity
- Al-Farooq**: Foresight
- Al-Farooq**: Foresight
- Al-Farooq**: A form of taking a oath on the hands of a shaykh



## Glossary

**A**  
**Abadiyyah:** Total submission to the will of Allah

**Adgathul Ahlaam:** Disturbing dreams

**Adhaan:** The call to salah pronounced loudly to indicate that the time of prayer is due.

**Afiyat:** Security

**Ahlullah:** Saints

**Akhirah:** Hereafter

**Alayhas Salaam:** Peace be upon her

**Alhamdulilaah:** All praises are due to Allah

**Alif:** The first letter of the Arabic alphabet

**Alim:** Islamic Scholar

**Allahu Akbar:** Allah is the greatest

**Ameen:** O Allah accept our invocation

**Ansaar:** The companions of the Holy Prophet ﷺ from the inhabitants of Madinah, who embraced Islam and supported it, who received and entertained the Muslim emigrants of Makkah and other places.

**Arif:** One who has recognition

**Ashabe Kahaf:** The people of the cave

**Assalamu Alaykum:** Peace be upon you

**Astaghfirullah:** I seek forgiveness from Allah

**Ayatul Kursi:** Quraanic verse No 225 of Surah Baqarah (The Cow)

## B

**Baitul Maqdis:** The famous mosque in Jerusalem, which is regarded as the third sacred mosque of Islam

**Bani Israeel:** Israelites

**Bapu:** An Exorcist

**Barakallah Fika:** May Allah grant you prosperity

**Baseerah:** Foresight

**Batil:** Falsehood

**Bay'at:** A form of taking a oath on the hands of a sheikh



**Bid'ah:** Heresy for any innovated practice in religion

**Burhan:** Proof

**Bushra:** Good news/Glad tidings

## **D**

**Daamat Barkatuhum:** May his blessing be eternal

**Dajjal:** Pseudo Messiah

**Dawah:** Invitation, propagation

**Deen:** Religion

**Dhalaal:** Astray

**Dua:** Supplication

**Dunya:** World

## **F**

**Fasiq:** One who neglects or rejects a wajib injunction

**Fiqh:** The understanding and application of Islamic ideas, laws, commandments etc from original sources of shariah

**Fitrah Dallah:** The misguided cults

**Fitnah:** trial, tribulation

**Fuqaha:** (single: Faqeeh) jurist, one who has external knowledge and experience in the field of fiqh

## **H**

**Haasha lilaah:** I seek Allah's protection

**Hadhrat:** Respected

**Hadith:** (Plural: Ahadith) originally means a piece of news, tale, story, or a report relating to past or present event. In the technical meaning, it stands for the report of the words and deeds approval or disapproval of Rasulullah ﷺ. In other words the saying, action, or consent of Rasulullah ﷺ.

**Hadithun Nafs:** Conversation of the heart

**Halaal:** Lawful

**Hanafi:** A person who follows the school of fiqh related to the great Imam Abu Hanifah rahmatullahi alaihi

**Haq:** Truth

**Haraam:** Unlawful, forbidden and punishable from the view point of religion

**Haradah:** Close to death

**Hasanah:** Reward, good

**Hawa:** Will, desire

**Heela:** Plan

**Hidayat:** Guidance

**Hikmat:** Wisdom

**Hunain:** A valley between Makkah and Taif, where the battle took place between the Prophet ﷺ and the Makkan pagans.

**Hurooful Hija:** The Alphabetical letters of the Arabic language

## **I**

**Ibtala:** Test

**Ihsan:** Literally, to do good, to be kind. Thereafter it is used for worshipping Allah with His constant remembrance and complete humbleness. Hadith Jibreel defines it thus: "That you worship Allah as though you are looking at Him, and if you do not see Him then He is watching you."

**Iimaan:** Faith, belief

**Ijma':** Consensus

**Ilham:** Divine Inspiration

**Imam:** The person who leads others in salah or Muslim caliph

**Inna lillahi Wa Inna Ilahi Raji'oon:** Verily we belong to Allah and to Him is our return.

**Insan:** Human being

**Insha Allah:** If Allah wills

**Irfan:** Recognition

**Irshad:** Direct

**Ismat:** Innocence

## **J**

**Jabr:** Force

**Jadu:** Black magic

**Jahilliyah:** Pre Islamic period of ignorance

**Jaiz:** Permissible

**Jali:** Open, Disclosed

**Janazah:** Funeral



**Bid'ah:** Heresy for any innovated practice in religion

**Burhan:** Proof

**Bushra:** Good news/Glad tidings

## D

**Daamat Barkatuhum:** May his blessing be eternal

**Dajjal:** Pseudo Messiah

**Dawah:** Invitation, propagation

**Deen:** Religion

**Dhalaal:** Astray

**Dua:** Supplication

**Dunya:** World

## F

**Fasiq:** One who neglects or rejects a wajib injunction

**Fiqh:** The understanding and application of Islamic ideas, laws, commandments etc from original sources of shariah

**Firaq Dallah:** The misguided cults

**Fitnah:** trial, tribulation

**Fuqaha:** (single: Faqeeh) jurist, one who has external knowledge and experience in the field of fiqh

## H

**Haasha lilaah:** I seek Allah's protection

**Hadhrat:** Respected

**Hadith:** (Plural: Ahadith) originally means a piece of news, tale, story, or a report relating to past or present event. In the technical meaning, it stands for the report of the words and deeds approval or disapproval of Rasulullah ﷺ. In other words the saying, action, or consent of Rasulullah ﷺ.

**Hadithun Nafs:** Conversation of the heart

**Halaal:** Lawful

**Hanafi:** A person who follows the school of fiqh related to the great Imam Abu Hanifah rahmatullahi alaihi

**Haq:** Truth

**Haraam:** Unlawful, forbidden and punishable from the view point of religion

**Haradah:** Close to death

**Hasanah:** Reward, good

**Hawa:** Will, desire

**Heela:** Plan

**Hidayat:** Guidance

**Hikmat:** Wisdom

**Hunain:** A valley between Makkah and Taif, where the battle took place between the Prophet ﷺ and the Makkan pagans.

**Hurooful Hija:** The Alphabetical letters of the Arabic language

## I

**Ibtala:** Test

**Ihsan:** Literally, to do good, to be kind. Thereafter it is used for worshiping Allah with His constant remembrance and complete humbleness. Hadith Jibreel defines it thus: "That you worship Allah as though you are looking at Him, and if you do not see Him then He is watching you."

**Iimaan:** Faith, belief

**Ijma':** Consensus

**Ilham:** Divine Inspiration

**Imam:** The person who leads others in salah or Muslim caliph

**Inna lillahi Wa Inna Ilahi Raji'oon:** Verily we belong to Allah and to Him is our return.

**Insan:** Human being

**Insha Allah:** If Allah wills

**Irfan:** Recognition

**Irshad:** Direct

**Ismat:** Innocence

## J

**Jabr:** Force

**Jadu:** Black magic

**Jahilliyah:** Pre Islamic period of ignorance

**Jaiz:** Permissible

**Jali:** Open, Disclosed

**Janazah:** Funeral



**Jannah:** Paradise

**Jihad:** Sacrifice made for elevating the Deen of Allah

**Jinn:** A creation created by Allah from fire

**Jumu'ah:** Friday /Friday prayer

## **K**

**Kaba:** A square stone building in Masjid Haraam towards which all Muslims turn their faces in salah

**Kaffarah:** Compensation

**Kafir:** Disbeliever

**Kamileen:** Saints, people who have rectified their souls and their actions and have gained closeness to Allah

**Khafi:** Concealed

**Khalifah:** Caliph

**Khalilullah:** Friend of Allah

**Khatieen:** Wrong doers

**Khawarij:** The people who dissented from the religion and disagreed with the rest of the Muslims

**Khulafa-e-Rashideen:** The rightly guided Caliphs, namely, Abu Bakr, Umar, Uthman and Ali (may Allah be pleased with them)

**Khushu':** Sincerity

## **L**

**Laat and Uzza:** Well known idols in Hijaz, which used to be worshipped in the pre Islamic period of ignorance.

**Lailatul Qadr:** The night of power

## **M**

**Ma'soom:** Innocent, free from sin

**Madinah:** Second holiest city of Islam

**Madrasah:** School

**Mahfooz:** Protected

**Makkah:** The holiest city of Islam

**Makr:** Craft, Plot

**Masjid:** Mosque

**Masnoon:** Sunnah of the Prophet ﷺ

**Millat:** Religion, path

**Mu'min:** Believer

**Mu'tazilah:** A cult born in the first Islamic century, which gained popularity among the Abbasid Khulafaa. Their main difference with the Ahlus-Sunnah was to give preference to the Aql (Logic) over Naql (Narrations). They also had some differences in Aqeedah.

**Muawizatain:** Surah Falaq and Surah Naas, the last two Surahs of the Quran

**Muddathir:** The one enveloped

**Mufasssireen:** Commentators of the Holy Quran

**Mufti sahib:** A person who has studied the course of Iftaa and has developed in him the capacity to deliver legal opinions

**Muhajireen:** Those Muslims who migrated to Madinah during the life of the Prophet Muhammed ﷺ

**Muharram:** The first month of the Islamic calendar

**Muhsineen:** Those who do good

**Muqamul Ihsan:** The status of Ihsan

**Mushrik:** Polytheist, pagans, idolaters and disbelievers in the oneness of Allah

**Mu'jzat:** Miracles, extraordinary events, which occurred upon the hands of the prophets of Allah

**Muzzamil:** The one wrapped in garments

## **N**

**Nabuwwat:** Prophethood

**Nafs:** Innerself

**Nafs Ammarah:** The innerself of a person that lures one towards sin

**Nafs Lawwamah:** The innerself that reprimands oneself on committing sin

**Nafs Mutmainah:** The innerself of a person reaches a stage that it fulfills Allah's commandments with ease

**Nafsane Khaishat:** Carnal desires

**Ni'mah:** Blessing, bounty

## **P**

**Peer:** One's leader in the spiritual path, the master in Tasawwuf

**Purdah:** Hijab or covering the parts of the body, which are essential to be



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hidden (for women)

## **Q**

**Qadariyyah:** A cult, which denied fate (Taqdeer)

**Qamees:** Shirt or coat

**Qibtee:** A person from the tribe of Firown (Pharaoh)

**Qiyamah:** Day of Judgment

**Quran:** The final word of God Almighty, compiled in its original form up to this date

## **R**

**Radiallahu Anha:** May Allah be pleased with her

**Rahman:** Merciful (one of the names of Allah)

**Rahmatullahi alaihi (feminine: Rahmatullahi alaiha):** May Allah have mercy upon him/her

**Rak'ah:** One unit of Salah

**Ramadhan:** The ninth month of the Islamic calendar, the month of observing fast

**Rasm:** Tradition, custom

**Rawafidh:** A sect, which claims to love Ali ؑ and that he should have been appointed as a successor to the Prophet ؐ

**Ru'yaa e salih:** Just and true dreams

**Ru'yaa:** Dreams

## **S**

**Sabireen:** Those who persevere and stay patient in hard times

**Sadaat:** Master (also used as a title name of the decedents of the Prophet ؐ)

**Sadaqah:** Charity, Alms giving

**Sadiq:** (Siddique/Sadiqeen) Truthful

**Sahabi:** The noble companions of the Holy Prophet ؐ, who saw him and believed him

**Sajdah:** Prostration

**Salafe Saliheen:** Pious Predecessors

**Salaf:** Predecessors

**Salah:** Prayer

**Salik:** One who seeks connection with Allah

**Shariah:** Islamic code

**Shaytaan:** Devil

**Shirk:** Polytheism, to worship other deity than Allah

**Shuhada:** Martyr

**Subhanallah:** Glorified is Allah, Allah is free from any blemish

**Sufi:** Mystic, Ascetic

**Sunnah:** Way of the Prophet ؐ

**Surah:** Chapter of the Quran

## **T**

**Ta'beer:** Interpretation of dreams

**Tabligh:** Propagation

**Tadbeer:** To pre plan, careful consideration

**Tafseer:** Exegesis, most often used to describe the commentary of the Quran

**Tahajjud:** Salah performed at night, the best time for which is the last portion of the night, between four to twelve rakaats

**Tajweed:** Intonation

**Talaq:** Divorce

**Talbiyah:** Saying labbaiek allahuma labbaik (O Allah I am obedient to your order, I respond to your call)

**Tannoor:** An oven especially made for baking Tannoori Naan. (Generally people say Tandoori Roti whereas it should be Tannoo-<sup>ti</sup>)

**Taqwa:** Piety, Constant awareness of Allah

**Taweez:** Amulet

**Tawfeeq:** Ability

**Tawheed:** To confirm the oneness of Allah

**Tawriyah:** Misdirection (to say one word and take a meaning, while others are thinking of another meaning)

**Thawab:** Reward

## **U**

**Ulama:** Scholars, Islamic Theologians

**Ummah:** Nation

**Umni:** Unlettered, Unschooled

**Ummul Mu'mineen:** Mother of the believers



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**Usthadh:** Teacher

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**Wahi:** Revelation

**Wajib:** Obligatory

**Wali:** A friend of Allah

**Wilayat:** Friendship of Allah

**Wallah:** By God!

**Y**

**Ya Ayuhan Nabi:** O' Prophet!

**Ya Ayuhar Rasool:** O' Messenger

**Yamamah:** A place in Saudi Arabia towards Najd

**Yaqeen:** Perfect absolute faith

**Z**

**Zakah:** Charity, 2.5 percent of surplus wealth, which a Muslim should give to the poor, once in the whole year

**Zikrullah:** Remembrance of Allah

**Zina:** Adultery

**Zuhd:** Abstinence

**Zul Qarnain:** Name of a great leader mentioned in the Quran in Surah Kahf



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**The mention of the name Yusuf normally makes one recall the story of the great Prophet of Allah, Yusuf عليه السلام. His detailed mention in the Qur'aan, in a chapter under the same name, holds host to a whole range of lessons, meanings and emotions waiting to be embraced by the keen of mind. This is Surah Yusuf a mark for all mankind.**

**This book attempts to bring the meanings and deeper interpretations of this Surah to the doorstep of the reader. While maintaining the authenticity of sources, this commentary unveils the story of Yusuf عليه السلام as well as opens the door to many sub-topics buried within the Surah. Dreams and interpretations, slavery, kinship and forbearance are some of the insights brought to light for the benefit of the reader.**

**This book is an enlightening and educational reading for one seeking a comprehensive understanding of an aspect revealed in the Islamic scripture, the Holy Qur'aan.**